

THE HEALING MINISTRY  
OF JESUS  
FRANK N. RIALE



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# The Healing Ministry of Jesus

A HEALING HANDBOOK FOR BELIEVERS

By

REV. FRANK N. RIALE, Ph.D., D.D.

*Author of "The Divine Antidote to Sin,  
Sickness and Death."*

"Thou canst save and Thou canst heal."

"I am the Lord that healeth thee."

"He who waves away the healing power of Christ, as belonging only to the early New Testament times, is not preaching the whole gospel. God was and is the Saviour of the body as well as the soul, the same yesterday, today and forever."—*Bishop Brent.*

"I am in the presence of not only a Great Power, or a Great Lawgiver, but a Great Healer."—*Lyman Abbott.*

"Christ's healing miracles are signs that disease does not belong to the true order of nature; a prophecy that the true order shall be restored."—*Prof. A. B. Bruce, D.D.*

"Jesus does not distinguish rigidly between sickness of body and of soul. He takes them both as different expressions of the one supreme ailment of society."—*Harnack.*

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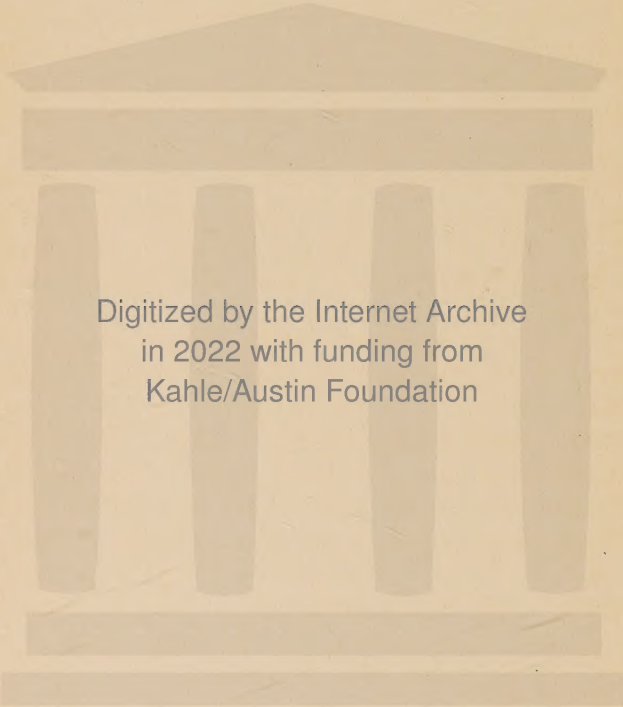
To my beloved sisters,  
MITTIE RIALE LICHTENWALLNER  
and  
MARY ELLEN RIALE,  
this volume is most affectionately  
dedicated.





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## FOREWORD

THERE are few things today that men know less about and sincerely desire to know more about, than the place of "the gift of healing" in the full Evangel of Jesus.

Since the publication of the author's former volume, *The Divine Antidote to Sin, Sickness and Death*, many have asked if he would not prepare a little healing handbook for believers, to better help sincere and earnest souls in practicing the healing presence of God in their own lives and the lives of others. This volume aims to meet this widespread wish.

"There are many lamps, but one light," as one of the greatest of the Puritan Fathers put it. There are many ecclesiastical lamps of Christendom, but thru them all shines the same "Light of the World," "that lighteth every man that cometh into the earth." This is preëminently true of "the gift of healing" that has had such a changing, checkered career down the centuries. This volume aims to show briefly the various lines of approach of believers to God for his healing help. Yet far more than this, it aims to make clear that the Holy Spirit is ever saying to men, "And yet I show unto you a more excellent way" for this Charism of the Spirit. This more rational, more universal and more excellent way to the Father for his ever-present saving and healing help, we are all more clearly seeing is in "*Understanding what the will of the Lord is*" as "*revealed in the mind that is in*

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*Christ Jesus*," ever made clearer in the fuller light of the centuries.

All this must have a most vital psychological relation to all the great healing movements of the day, such as Christian Science and New Thought; as well as a most heavenly help to the solution of such problems as divorce and sex.

It would be the height of presumption to say this is the final word to be said on "The Healing Ministry of Jesus;" for there is no final word in the growing and unfolding world of things and thought. It does claim or aim, however, to be a saner, sounder, more satisfying and more sanctifying putting of the whole problem, than much that has been done along this line, which has so often lacked a broad intellectual content. When the mind is muddy, life under the spiritual urge ever tends to become fanatic. We certainly must have a clear head as well as a clean heart to answer most wisely, the great world cry of the hour for "light, light, more light," as Goethe said, regarding the healing message of Jesus. May this little volume help answer this universal cry of the heart.

Inasmuch as this volume is so much of a supplement of the author's former work, *The Divine Antidote to Sin, Sickness and Death*, he has taken the liberty to refer to this latter work, at the end of several of the chapters where the same subject is approached from a different angle, or treated more satisfactorily and at greater length.

It is surely coming down hard upon our generation, as the late Bishop Brent has so forcibly expressed it:

"He who waves away the healing power of Christ as belonging only to the early New Testament times, is not

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preaching the whole gospel. God was and is the saviour of the body as well as the soul—the same yesterday, today and forever.”

But we are feeling that spiritual healing must not be merely presented as a New Testament fact, but must be scientifically understood and practically demonstrated, as an everlasting fact of facts, one of the highest and holiest benedictions of high heaven to the race.

As the reader will see, chapter five, “*Healing Through the Mind in Christ Jesus*,” is the key and core of the message. All that goes before it is but a leading up to it. All that follows is only more or less an empiric buttressing up of the vision which is gripping with mighty power, people, both within and without the Church, the wide world over.

On Calvin’s coat-of-arms are these words: “Fearless and without guile,” and a hand offering a flaming heart to God. It is in this spirit alone that this little message goes forth to the world.

The author also desires to express his deep appreciation to Miss Ethel E. Tulloch, for her valuable suggestions, which have added great strength to the message.





## I

### HEALING FAITH, UNIVERSAL

"I AM the Lord that healeth thee," is the heavenly motif running all through the songs of salvation of all the kindreds and tribes and nations of the earth.

The *Yale University Press* has recently brought out a large volume entitled *The Healing Gods of Ancient Civilization*. It is a most exhaustive study, showing that "the gift of healing" was ever thought to be the gift of the gods, in all the historic civilizations of the race. The truth is worked out in great historic detail, as evidenced in the civilizations of India, the Nile, the Tigris and Euphrates, and most of all in Rome and Greece. The temples among all peoples were the places where the healing help of the gods was to be ever expected. So, sleeping in these hallowed precincts of heaven, was thought to bring healing, when all other help had utterly failed to bring the sick back to health. In Greece, "the land where the mind of man has blossomed more beautifully than any other spot upon the globe," this faith reached its climax of power and popularity. There, in the temple of Asklepios, cures were constantly taking place, as many and miraculous almost, as in the days of Jesus. As Dr. Jayne, the author of the work just referred to, states:

"The sick came to the temple of Asklepios in large

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numbers, and as Strabo says, the great shrine was constantly crowded. Whatever may have been the elements upon which the healing depended, the benefits conferred by these cultic practices were so real and tangible that the votaries of the god increased in numbers and influence, until the worship of Asclepius had conquered the whole Greek world, and had to be reckoned with as one of the main religious forces of later Hellenism."

Even Gandhi feels the power of all this, and said his dear friend who had sought help from the best physicians in all lands without avail, finally went to the sacred shrine of his childhood in India, and read reverently the *Ramayana*, which he feels "is the greatest book of all devotional literature," and was completely cured of his leprosy. Whenever and wherever men abandon themselves in utter trust to God, He reveals Himself as the helper of the helpless. "Thou canst save and thou canst heal," is the faith that is written into the very web and woof of the race. In Christianity this universal truth reaches its high-water mark in sanity, and produces healing results which men have ever looked upon as marvelous and miraculous.

Life's "pilgrims along the lonely road" today will find, like in *Pilgrim's Progress*, "There came to Christian a hand, with some of the leaves of the tree of life, the which when he took and applied to the wounds he had received in the battle of life, was healed immediately."

## II

### HEALING THROUGH CHILDLIKE FAITH

THE earnest faith of a little child will often bring the healing help of heaven to pass, where the ablest of medical practitioners have found themselves utterly baffled and helpless.

Mrs. Fitch, at one time one of the most outstanding of our missionaries in China, found herself completely broken down nervously and physically from the long strain of her exhaustive work. After seeking all kinds of medical help and finding none, she determined to come home to America, for a furlough of perfect rest. Shortly before she was to sail, one of the little girls of her mission school came to see her and bid her a final good-bye. In the most simple, childlike, but most earnest faith the child said: "Mrs. Fitch, God can make you well, can't He?" "Yes," was the reply, "I presume He can if it is His will." "Well, but isn't it always His will to help us when we need His help?" was the child's quick reply. There was no audible answer to this on the part of the good woman. But, as Mrs. Fitch said afterwards, the simple faith of the child started instantly a whole new vision of what God's ever-present power and desire is, to help to the utmost all who come to Him in faith for aid. "Mrs. Fitch," the dear child continued most timidly, "may I kneel down beside your bed and ask God to

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make you well? ” This the little thing did. Out of her trusting heart went up such a simple, but pleading and confident prayer to the Father, that when she arose her face was radiant with the smiles of heaven, and she said: “Mrs. Fitch, God is going to make you well now.”

It seemed that, in almost less time than it has taken to tell this, a most marvelous sense of the presence and peace of God came into this missionary’s life; and God’s healing help swept through her whole being like a fire of heaven; and she was restored to perfect health.

Of course she rejoiced beyond words to tell at this “healing of the seamless robe beside her bed of pain.” It seemed almost too good to be true. But He who not only forgiveth all our sins, but healeth all our diseases, had done His promised and gracious healing work, in answer to the prayer of faith of a little child, when all medical skill had shown itself utterly helpless to bring relief. “A little child shall lead them ” back to the Great Physician, who is ever the help of the helpless.

If our eyes were opened to see the glory of it, we would find that all down the Christian centuries and as far as man is found, such child faith and childlike faith has ever realized “I am the Lord that healeth thee,” when all other healing help has utterly failed.

When Mrs. Fitch returned to her native land, and told what God had wrought by His marvelous healing power, all who listened to her felt that a whole new world of the heavenly reality was opened up to them that hitherto they had been utterly ignorant of. “Eye hath not seen, nor ear heard, nor hath it entered into the heart

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of man to conceive," the power from on high that is actually present to be released by childlike faith.

Greater works than Jesus did in the days of His flesh are we to do, as He most surely said when He gave those marvelous words, "The works that I do shall ye do also, and greater," with evidence of what we call miraculous power.

We are but living in the dim day-dawn of the divine. When the Son shall arise with healing in his wings, "What hath God wrought," will ever be exclamations of joy upon the lips of the believers, as they witness "the signs following those who believe."

### III

## HEALING THROUGH THE ATONEMENT

TOMES without number have been written on the Atonement. Whatever else the priceless truth may be, it is that which makes us wholly right with God, and possessed with all the blessed benefits that flow from this gracious gift of heaven to the believer. That all men may be thus one with God, is certainly His all-gracious and glorious and universal race purpose. It surely must be our Father's good pleasure, not only that we be saved from all our sins, but healed of all our diseases.

A convict in one of our penitentiaries once counted the verses of the Bible, and was surprised to find that the very central one was Psalm 53:3, "Who forgiveth all thy sins and healeth all thy diseases." Health and holiness are identically the same word in the early days of nearly every language of the earth. As a fact, they are the inside and outside of the great shield of faith the Almighty has given us for our life defence. So it must follow as the day the night, that if the great work of the Atonement is to free us from all sin, it is just as surely to free us from all disease also, the bitter fruitage of it. This is the rock foundation on which our future theology must build its system, if it is to become a mighty power for our whole personal and race deliverance. The *whole* man is to be saved, as truly as our whole humanity. Even as



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profound and conservative a theologian as Benjamin B. Warfield, of Princeton, came at the close of his years to most profoundly feel this. Christ came most surely "to redeem our bodies as to make clean our hearts within us." This is the Atonement. Theologians have all too largely heretofore seen but a half of this priceless truth. They have made our deliverance from sin as the great merit of Christ's atoning work, and have had practically nothing to say about the other half of the redemptive work, viz., our deliverance from all manner of diseases, also.

Why all this has been so, is one of the greatest mysteries of the Christian centuries. Jesus certainly made the gift of healing one of the foremost works of His ministry. A third of the gospels is taken up in narrating the healing incidents of His earth ministry. When He chose "The Twelve" who should be the pillars of the universal Church He came to establish, He endued them with this power of healing, and told them wherever they preached the "gospel of the kingdom," they should show the mighty power of the Spirit to not only forgive all sin, but heal all manner of diseases.

When, later, He chose "The Seventy" who were to be a kind of larger Sanhedrin, "interpreters of the law of Jehovah," He gave them also "power over all unclean spirits and to heal all manner of diseases." It would seem as tho He said, "You cannot be the true interpreters of the life of the spirit unless you clearly see and show this is one of the ever-present evidences of the power of it." When, at last, His earth work in person was over, and He goes forth into the larger and fuller life, He sends

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every believer forth, endowing them with the same mighty healing power, "And these signs shall follow those who believe." Healing power was the universal sign of believership. All believers were as truly, like Himself, to be Great Physicians unto God, as they were to be kings and priests unto the Highest. The central thought of Jesus' everlasting message was to ever be, as revealed in the central verse of the Bible, His biography from eternity to eternity—"to forgive all our sins and heal all our diseases." No one has ever been able to show why this "law of the spirit of life in Christ Jesus" dare ever to be outlawed. Nothing but our lack of spiritual power nullifies or abrogates it.

Every now and then, however, down the Christian centuries, great souls aflame with God have caught this heavenly parallel of God's redeeming grace, of saving both from sin and sickness the whole man and the whole humanity.

Rev. R. E. Stanton, D.D., a leading clergyman of the Presbyterian Church, who was at one time moderator of one of its General Assemblies, felt this with great power, and has put it with most telling effectiveness. Here are a few of his words:

"It is my aim to show that the Atonement of Christ lays the foundation equally for deliverance from sin, and deliverance from sickness; that complete provision has been made for both; that the exercise of faith under the conditions prescribed, we have the same reason to believe that the body may be delivered from disease, as that the soul may be delivered from sin; in short, that both branches of the deliverance stand on the same ground,

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and that it is necessary to include both in any true conception of what the gospel offers mankind. The atoning sacrifice of Christ covers the physical as well as the spiritual needs of the race. . . . Let the sick and suffering ones among Christ's people, and all others who would be rescued from the pangs of disease, bear in mind that it is just as clearly God's will that we should be healed in body, as it is His will that sins should be forgiven and we should be sanctified. Ample provision for both is made in the death and sacrifice of Jesus. The limitations of prayer to those things 'according to His will,' has reference to other things than the curing of our diseases or salvation from our sins. . . . Healing of the body, therefore, is not a side issue, as some represent it. It is no more a side issue than the healing of our soul. They are both parts of the same gospel, based equally upon the same Atonement. Both are to be presented to a suffering world to relieve it of its woes, or the gospel is not presented fully as the good news and glad tidings, for the full salvation of the world."

Rev. Dr. Young, in his translation of the Bible, renders thus a part of Isaiah's foregleam of the coming Messiah's work, as given in the fifty-third chapter of his prophecy:

"He is despised and left of men,  
A man of pains and acquainted with sickness.  
And as one hiding his face from us,  
He is despised and we esteemed him not.  
Surely our sicknesses he hath borne,  
And our pains, he hath carried them;  
And we esteemed him plagued,  
Smitten of God and afflicted.

. . . . .

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Jehovah hath delighted to bruise him,  
He hath laid on him sickness,  
The sins of many hath he borne,  
And for transgressions he intercedeth."

George Adam Smith translates this passage in practically the same way, as does also the Septuagint.

Rev. W. C. Stevens, of the Torrey Bible Institute of Los Angeles, in his recent book on *Jesus Our Healer*, in commenting on these words, says:

"This prophecy presents healing as an integral part of the Atonement. . . . Whenever the two Hebrew words, *nase*, "borne," or *sabal*, "carried," are used, the same sense must be carried in both cases—the sin-bearing and the sickness-bearing. To pervert the sense in one case would give liberty to pervert it in the other. This prophecy, therefore, gives the same substitutionary and expiatory character to Christ's connection with sickness that is everywhere given to His assumption of our sins. Jesus went to the cross, spirit, soul and body, to redeem man, spirit, soul and body."

Miss Toulmin, a well known writer along these lines, in commenting on the same words of Isaiah, says:

"Now these are words of most tremendous meaning for suffering humanity. To understand them even dimly, I think we have to take our stand at the Cross of Christ and look up to Him and see Him suffering the sacrifice of Himself. He is the Sinless One, bearing the burden of the sin of the whole world; but this is not all, He is the Lamb of God without spot or blemish, and has taken upon Himself the sickness and disease of the whole

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world also. Over our sins and sickness He has written, 'It is finished.'

"Oh tender one, O mighty one who never sent away  
The sinner or the sufferer, Thou art the same today.  
The same in love, the same in power and Thou art  
    waiting still  
To heal the multitude that come, yea, whosoever will."

Such a vision of God's atoning work in Jesus practically works, and works wonders often in the restitution of the utterly incurable to perfect health. The following incident, given in a recent number of the *Christian Herald* of London, well illustrates this:

"A little child at play was thrown down the stairs by her playmates. Soon a hip disease developed in the child which compelled her to use crutches. In a few months more she became paralyzed and utterly helpless. One of her limbs ceased to grow, and became several inches shorter than the other. The doctors put sand-bag weights to it. One day the little girl, on her bed of pain, heard read, in her Norwegian tongue, the fifty-third chapter of Isaiah. It reads in her own language, 'Jesus bore our pains and sickness.' Then she joyously said to her mother, 'Oh, mother, Jesus hath borne our sickness as well as our sins on the cross; do we need to be sick?' Then she read in Matthew how 'he bore every sickness and every disease among the people.' Again she said to her mother, 'Is Jesus the same today as when He was upon the earth?' When told that He was, the little child at once said, 'Then He will heal me. Get my clothes ready so I can put them on when I am well.' Soon after that the little child was alone, when suddenly a bright light seemed to break through the ceiling of her sick-



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room, illuminating the whole room. At the same instant she heard a voice saying, 'Sigred, you can arise; you are healed.' Then Sigred replied, 'But how about the sand-bag that is tied to my leg?' Then she untied the sand-bag from her leg. In the twinkling of an eye, in her great joy, she leaped from her bed. As she stood upon the floor she found her two legs were again of equal length. In her unbounded delight she verily danced for joy. As her mother entered the room, she was dumbfounded to see her little girl standing before her, every whit whole. The child verily shouted in her glee, 'Oh, mother! both my legs are the same length now. Jesus has healed me.' And He had."

He who holds at all to the vicarious sufferings of Jesus for our sins, must hold to His vicarious sufferings for our diseases also, else the logic of our redemption in Christ is blackness to the core.

It was such a cardinal conviction of the scope of the work of the Atonement that A. T. Pierson, the successor of Spurgeon, preached with such power in London, so many years. A. J. Gordon, of Boston, one of the spiritual leaders of his generation, proclaimed it with equal fire and fervor from his pulpit, for a third of a century. A. B. Simpson, founder of the *Christian Missionary Alliance*, which for years gave forth such a message of power that many of all denominations were drawn into it, made the "gift of healing" one of the most vital parts of its "four-fold gospel." Andrew Murray, one of the rarest saints of the century, made the same mighty message the life-passion of his evangel the world over. It is on this basal truth that most of the healing movements have been built



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up, such as that of Paul Reader, the Bosworth Brothers, Aimee McPherson, to say nothing of the more or less fanatical movements which have been so tangential in their efforts as to make them lose much of their real effectiveness.

Thousands have been healed under this mighty, all-comprehensive vision of the divine purpose of the full-orbed gospel of Jesus. No one can read the host of testimonials of most miraculous healings along these lines without believing that such a theology of the great plan of our full redemption must bring forth the most marvelous fruitage of men freed from sickness as well as sins. It is the simple sublime faith of what Christ has done for our full deliverance on Calvary in freeing us from sickness as well as sin, in His everlasting salvation there wrought out for us. It is a wondrous vision of God's purposed full redemption for all His children. You actually know, as Saint Patrick said, "He who died for me lives in me," giving one not only a disease-freed body but a sin-cleansed heart.

One must by experience pass along this heavenly highway of the Spirit before he will ever catch the glory of such a deliverance. Once I saw a frail sick girl kneeling at the altar, asking God to save her soul, and heal her broken body, the physician said was diseased to death. Suddenly she looked up with great joy in her face and said:

"It seemed I looked straight into the face of Jesus on the cross, dying to save me from my sins, and to heal all my diseases. Then a great light came into my soul. I seemed to feel the loosing of chains which had bound me

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with unbreakable fetters, all the years. I was freed from my sins, and from the infirmities of so many years. God was my everlasting healer as well as sin-Saviour; and I knew would be my everlasting help."

Rev. John Maillard, of London, editor of the *Healing Church*, in a leading editorial in his paper, writes thus:

"There is absolute victory over all sin in Christ, and there is perfect healing for all disease in Christ. I remember of a story being told of a woman of simple understanding and faith. She had a sick daughter, and the neighbor called to ask her how the girl was going on. The girl was losing ground, and the mother of the girl was disheartened. The neighbor said, 'Well, as long as you talk about the disease in your daughter, how can your prayers help her healing? As soon as you see that disease no longer in your daughter, but taken out of her into the Cross of Christ, where there is death unto disease, then the disease will die in your child.' The woman accepted that message from Christ, and saw her daughter freed from the disease, because Christ bore our sicknesses and healed our diseases. The girl was in the full faith made every whit whole."

Mr. Bosworth tells how, when he was preaching in Lima, Ohio, there came to one of his services a girl who had been stone blind in one of her eyes for years. So insensitive was the eyeball she could rub it with her fingers without the least pain. Particles of sand and grit, in severe wind storms, would blow into the eye and cause not the least pain. After listening to a sermon by the evangelist on Jesus as our Saviour from sin and healer of all our diseases, she went to the altar for healing help,

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assured it would be given her by the Father in heaven, as He had promised. All of a sudden she arose from the altar with shouts of joy. She rushed to her father and threw her arms around him, sobbing and rejoicing. "What is the matter, my dear," said her father. "My eye!" she exclaimed. "Is it paining you?" he said. "Oh, no, no; I can see with it perfectly!" was her exclamation, with unbounded joy.

All this healing power of God, when released through faith, has been well expressed recently in *Triumphs of Faith*, the official organ of Mrs. Carrie Judd Montgomery's splendid work for years on the Pacific Coast:

"Christ is our redemption. He is said to be our 'epikataratos,' which Ferrer Fenton renders, 'cursed beyond measure' for us. For the curses of the law which He bore for us includes every sickness and every plague, even those which are not written in the book of the law. From all of these Christ hath redeemed us, by becoming a curse for us. The gospel therefore cannot be complete without this teaching of the full redemption of our bodies. It is not only the privilege but the bounden duty of every herald and evangelist to proclaim health for our bodies as an essential part of our salvation wrought out for us in Christ Jesus. It is only sin and disobedience to His will that can keep us out of the full enjoyment of our inheritance; for the full development of Christ in the inward man makes the body proof against disease. We are sick only because He is not fully born in us. If we have the mind in us that is in Christ Jesus, we must have the resurrection life of Christ in us."

God forbid that any of us should deny that God is

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willing and able and ready to heal to the utmost, as truly as save to the uttermost, all who come to Him through the atoning work of Jesus. Heaven must ring with the joy of myriads thus redeemed in body and soul. Those of earth who find such a song of the great salvation on their lips should not be wounded in the house of their friends, for realizing and proclaiming such a framing up of the program of their Lord's work. It would be as heartless to do so, as to crush the simple childlike faith of one who has gone to the Saviour for such healing help.

Through the Atonement is a most holy way into the Holy of Holies to meet our Lord face to face and to find He forgives all our sins and heals all our diseases, and banishes all forever as far as the east is from the west. This is the channel through which God's healing, saving grace has flowed into the lives of multitudes, bringing them His promised and perfect deliverance.

Rev. Dr. Swallen, of Korea, tells how thousands on the Korean mission fields, under the faith of Christ's atoning work, for their diseases as truly as for their sins, have been restored to perfect health, from diseases pronounced utterly incurable by the best medical experts. He tells how one man, paralyzed for years and broken in body, mind and heart, received such a baptism of deliverance. When thus freed from his long infirmity, he arose in the church service and began to sing, yes, actually shout for joy, "Oh for a thousand tongues to sing my great Redeemer's praise."

When one beholds such miracles of the divine grace he feels he can do naught else than take off his shoes from off his feet, for he is standing on holy ground. He

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realizes that God is indeed ever present to do His sin- and disease-emancipating work.

As Harnack has well said: "Jesus does not distinguish rigidly between sickness of body and of soul. He takes them both as different expressions of the one ailment of society." There is no more reason for a man being sick than a sinner. Our Great Saviour and Great Physician, Jesus, is ever present to help the utterly helpless by His gracious sin-cleansing and disease-overcoming work in His Atonement, tho the suffering world may know it not.

## IV,

### HEALING THROUGH THE SACRAMENTS

As naturally as the bees go to the flowers, people in liturgical churches often find their greatest channel of the healing presence of God through the Sacraments.

It is often hard for many of us, not thus ecclesiastically brought up, to appreciate this. But it is a fact as universally evident and as scientifically testable as an axiom of mathematics, that God does most assuredly give healing help through the Sacraments. This is especially true of the Lord's Supper or the Holy Eucharist.

All this was very clearly evident in the New Testament days. A failure, then, to appreciate the real spiritual significance of the Lord's Supper, not only failed to bring actually a sense of sins forgiven with the peace that followed it; but those who "ate the bread and drank the cup of the Lord unworthily, ate and drank damnation to their own souls," as Paul so clearly puts it. But more than this. "For this cause many are weak among you and many sleep." This means sleep the sleep of death, of course. Irenaus one of the earliest and ablest of the Church fathers, over and over again emphasized the fact that the Holy Communion "was the antidote of heaven not only for sick souls but sick bodies." It is the "bread of our immortality," as he so loved to put it.

I once caught a glimpse of this gracious truth, which



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must have come from on high, and which I am sure I can never forget. Seated at the communion table, just as I was about to rise to pass to the communicants the emblems of His broken body and shed blood, there flashed into my mind and heart this undownable truth: "If Jesus could turn the water into wine at the marriage feast of Cana of Galilee; if He could miraculously, at the seaside, change a few loaves and fishes into food to feed a great multitude; why could He not change the holy emblems of the sacred eucharist into His own body and His own blood, of which if we ate thus believingly we would be partakers of His very life, with all the power and glory of His sinless, sickless life that must accompany it. A German adage came trooping into my mind as a kind of witness to the truth of all this. They say, "*Mann ist wass er iszt*,"—man is what he eats. If in the Holy Communion one takes of the elements as though "this is my body broken for you; this is my blood shed for the remission of the sins of many," the believer surely is what he thus by faith so divinely eats. He has indeed been fed with the bread of heaven. He has partaken of "the angels' food" that Browning says "man is made to live upon." He is a new man in Christ Jesus. But such a feast of heaven Christ prepared for us to eat ever, in remembrance of this great divine purpose, till the glorious change shall be actually accomplished. The mystery of mysteries in bee culture is to know how, when the queen bee dies, that the bees of the hive take an ordinary bee-cell, turn it into a new position and feed it with some kind of strange nectar of heaven from the bee world, and it comes forth a queen bee with the queen

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instinct of hive leadership. As a man thinketh in his heart, so is he. If I think I am fed of heaven in the holy sacraments, it will most surely bring forth the heavenly life, freed from sin and disease, the curses of the law which Christ came to most surely and most fully blot out forever in the lives of those who enter by faith into the Most Holy Place He has opened up in His death and resurrection for all of us.

The fact is that healing movements like those of THE SOCIETY OF THE NAZARENE, which grew up in the Episcopal Church, actually do find the Eucharist just such a communication of God's sin-cleansing, health-restoring power for us. In the official language of the organization:

"An intelligent use of the sacraments is urged as providing accessible means of grace for human emergencies and daily needs. . . . The Episcopal Church has contributed most conspicuously to this healing movement, because the Gospel of Healing furnishes and has its natural expresson in the Sacramental environment."

Healings in this way are ever in evidence in ways that are as miraculous and complete as any of the lines of approach we have heretofore reckoned with as channels of His healing grace.

Members of non-liturgical churches may look more or less askance at such a vision of Christ's life-giving approach to us, feeling it is one that is "bound to lead to Rome." But a second thought, which is not only the more sober, but the more sacred one, will reveal a beauty and power from on high, by such a method of receiving God's healing help through the sacraments that we may

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sometimes find it is like the "lost chord" of heaven to us.

Rev. Dr. N. P. Williams, the new Canon of Christ Church and Lady Margaret Professor of Theology of Oxford, has well expressed recently this sacramental channel of help from on high for all our sins and our diseases. He says:

"The 'Sacramental Principle' involves the recognition that Christ has willed to utilize certain particular phenomenal appearances to be perpetual signs and *vehicles of His redeeming grace*. This doctrine of grace involves also the remedy for man's inherent weakness and sinfulness, resulting from the fall, by the communication of strength and purity to him from the objective divine source."

This same truth has perhaps been nowhere expressed better and more concisely than by Hooker, "the great ornament of English Episcopacy," in his masterly and classic work of *Ecclesiastical Polity*. He there says:

"It is on all sides plainly confessed, first, that the Sacrament of the Holy Eucharist is a true and real participation of Christ, who thereby imparteth Himself, even His whole entire person as a *mystical Head* unto every soul that receiveth Him, and that every such receiver doth incorporate and unite himself unto Christ, as a *mystical member* of Him, yea of them also whom He acknowledgeth to be His own; secondly, that to whom the *person of Christ* is thus communicated, to them He giveth by the same sacrament His Holy Spirit to sanctify them as it sanctified Him which is their Head; thirdly, that what *merit, force or virtue soever there is in His sacrificed body and blood*, we freely and fully, and wholly

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have it by this sacrament; fourthly, that the *effect thereof in us is a real transmutation of our souls and bodies* from sin to righteousness, from death and corruption to immortality and life; fifthly, that because the sacrament, being of itself but a corruptible and an earthly creature, must needs be thought an unlikely instrument to work so admirable effects in man, we are therefore to rest ourselves altogether upon *the strength of His glorious power*, who is able and will bring to pass that the bread and the cup which He giveth us shall be truly the thing He promiseth."

What can all this mean but that the sinless, sickless, deathless life of Jesus is by faith actually our like victorious life also?

Rev. John Maillard, himself a sacramentarian, and head of *The Divine Healing Fellowship* of England, has well put the joy of such a faith of healing through the sacraments:

"How happy it must be for our Heavenly Father when He sees His children in possession of the great spiritual triumphs of the Death and Resurrection of Jesus Christ, when in our Holy Communion we are indeed in this spiritual manner feeding upon the deathless life of the Lord Jesus in order that through Him our lives may be eternal. Let us apply this truth at that moment when we kneel at the Altar of Love and the broken bread is put into our hands that we may receive the life. In that light we do feed upon and receive the Lord Christ. It is, then, in this realization that we are receiving the power and life of the Risen Christ, that by His life in us, every sin may be destroyed and cast out, every condition of ill and disease may be eliminated and overcome. Surely that, nothing

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less than that; surely that, and more than that is what God is seeking to communicate to our souls, whereby we may enjoy the fulness of healing and the glorious liberty of the soul, as the soul becomes one with the eternal, risen and glorious Jesus, that the presence of the Living Christ may be made real in us. Surely this is the very essence of the Eucharist."

From such an exalted conception of the sacraments it must follow most naturally that we cannot help but expect and realize our sin and disease deliverance from "the vehicle of God's redeeming grace" in the Eucharist. We will find it, indeed, our antidote to sin and sickness, and "the bread of heaven for our immortality." As we thus go forth in life, believing, we shall be cleansed and made whole again in the flush of the new life and the true life of the holy one of Israel.

The "anointing of the sick with oil" for healing, in the New Testament days, and more or less ever since, has the same psychological value, as a channel of help, as the sacraments.

The anointing with oil was a part of the three most sacred ceremonies of Israel. They anointed with oil one called to be a prophet. They anointed with oil the one set apart of God for the priestly office. They anointed with oil the one called to be king "over my people Israel." In one and all of these services the great thought was that those thus set apart for such heavenly purposes could only be true instruments of God by being ever channels of the Holy Spirit working within them for such service. Lives must be wholly abandoned to God to



be true instruments and mouthpieces of the Most High. Such divine abandonment must be the condition of the divine accomplishment.

Naturally, if the thought ever uppermost in Israel is "the Lord is my healer," then the Lord's child seeking healing help must be completely abandoned to the guidance of God's indwelling and outworking life of the Spirit.

With such a thought in the mind of the sick ones anointed with holy oil, along with the elders' confident prayer for recovery, could not help but be the greatest and surest means of recovery, as God through such a blessed sacrament does His life-rectifying and restoring work, in our bodies as truly as in our hearts. Healing through the sacraments make these sacraments God's scaffolding to His greatest temple of Truth. For "there is but one temple in the universe, and that is the body of man," as Novelis, one of the greatest of the mystics, put it—words standing out boldly in the mural decorations in the corridor of the Congressional Library at Washington. The Lord is ever in our bodies as His holy temple to give us health as well as holiness. Let all the earth keep silent before Him in holy confidence that thru His eternal Spirit, we will thus be made holy as God is holy and perfect as the Father in heaven is perfect.

As is well known, there are great bodies of true believers, such as the Quakers and the Salvation Army, who have entirely dispensed with the sacraments, and yet whose lives bear constant evidence of the richest fruitage of the divine grace, by way of healed bodies as well as



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cleansed hearts, by the first-hand and more or less mystical contact of the soul of the believer, with the infinite Father of light and life of us all.

So no way of approach to God for His healing help thus far studied appeals to the race as the one that is *exclusive* and *universal*. Faith is always making its own forms and new forms. It is just for this reason that on all hands there are springing up various mighty movements that are accomplishing great things for God by healing and saving humanity, sick unto death in its quenchless thirst for the water of life, of which, if we drink, "we shall never perish."

"Though there are many lamps, there is but one light," the words upon the official seal of the Reformed Church of Bohemia expresses it. "The Light of the World" is burning through the many ecclesiastical lamps of Christendom, revealing the mighty and universal fact that "I am the Lord that healeth thee," as truly as "I am the Lord that saveth thee."

The quest of the mind and heart of man is ever toward the more universal approach to God for His healing as truly as His saving help.

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This truth is more fully worked out, from a different and perhaps a more helpful angle, in *The Holy Communion Realized*, the seventh chapter in THE DIVINE ANTIDOTE TO SIN, SICKNESS AND DEATH.

## V

### HEALING THROUGH "THE MIND IN CHRIST JESUS "

It is one of the greatest joys that can come to the believer's heart to find that through simple childlike faith,

" The healing of the seamless robe,  
Is by our beds of pain;  
We touch Him in life's throng and press,  
And we are whole again."

It is even a greater and more sublime life uplift and deliverance to realize that the healing work of God is a most vital part of the universal gift of the Spirit, most surely provided for in the Atonement; for God's gracious purpose is to be ever the perfecter of all His children, and not their destroyer. It is not His will that any should perish.

It certainly must be the cause of profoundest gratitude that we have found the "blessed Sacraments" not simply "memorials of His love," but actual channels of blessings by which the life of God in the Son of Man may flow over into all true believers, rectifying all wrongs, healing all our diseases, as truly as purging us from all unrighteousness.

But the best in God's unfolding world is always yet to come. So it is not surprising that the Spirit seems to be ever saying to men, "and yet I show unto you a more excellent way," a more rational and universal way, by

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which the healing presence of the Almighty may come into the lives of all our humanity, to wipe disease, like sin, its source—wipe it off the map of the world forever.

Perhaps this more excellent and all-glorious way can be no better expressed in words, than by saying it is "*Understanding what the will of the Lord is,*" as "*the mind that is in Christ Jesus*" ever makes this universal desire of God for all, more clear unto us.

This larger and more comprehensive vision destroys not one jot or tittle of all that is vital in the other ways of approach to God for His healing help, but unifies and fulfills everything that is essential in each and all. It is God's all-comprehensive Law of Laws, where not only all is universal law, but all is universal and undying love.

"Man's thirst for knowledge is undying," says Prof. Shotwell, of Columbia. "Upon this undying thirst his progress depends." "To understand what the will of the Lord is, as revealed "in the mind that is in Christ Jesus," the whole wide world is coming more and more to feel, is the only knowledge in the world that will satisfy the deepest, highest and holiest race-thirst of the soul.

We have scarcely touched the hem of the garment of the wisdom and power of the words, "Let this mind be in you which was in Christ Jesus."

All we can ever say of "mind" in the last analysis is, that it is the power or faculty I have of seeing *my end*—my immediate or more ultimate destiny. So all we can ever say of "the mind that was in Christ Jesus," is the power I have of seeing my great life purpose and ultimate, as Jesus revealed these mighty truths and realized

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them, and so fearlessly and fully proclaimed them, both by precept and practice, as the only law given under heaven, for the sin, disease and death emancipation of the race.

It would be almost like "carrying coals to Newcastle" to say in these days that "the universe is purposeful to the core," as Professor James, of Harvard, so loved to put it. There is scarcely a great thought-leader in the world today who does not, more or less, believe this, and makes it the rock foundation of his life hypothesis. Prof. Milliken has lately said that he cannot get away from the fact that there is ever more and more evidence, as he delves deeper into the mystery of things, to feel there must be some kind of an administrative agency back of all, synchronizing and symphonizing all parts and particles of the universe into the perfect whole. Prof. Arthur Compton, who is known the world over for his discovery of "The Compton Effect" in physics, and who is the youngest man to receive the Noble prize for his original discovery, says that the more he studies the structure of the atom, the more he is impressed that its whole make-up is shot through with design and intelligence. As Professor John Fiske said, near the close of his years, "The thought of design is just as deeply rooted in the mind of men today as ever in the days of Paley; only in these days of evolution the simile has been changed from a watch to a flower."

We can never get away from the cardinal conviction that

"Throughout the whole creation,  
One eternal purpose runs,"

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or from the words of Prof. Wm. Sanday, of Cambridge University: "There is nothing that impresses me more than that this whole mighty universe has not only a single Author, but a single goal." "The mind that is in Christ Jesus" reveals that purpose and that goal. "The universe is saturated with an unfolding revelation of the Cosmic Christ," is the way the late Rev. G. A. Studdert Kennedy so forcibly put it. It was almost his last words, a veritable swan song of his great soul.

There seems an almost universal feeling among the most thoughtful of the world today that, as Prof. Thompson says in his *Outlines of Science*, "The man-stem of life is the main stem, which goes on evolving, till who will be bold enough to say what fruit it is yet to bear." But with it there seems to be quite as deep and universal a feeling that the man-stem has burst forth into the full glory of its divine purpose in Jesus, "the crowning of the cosmic order, the last word in the spiritual interpretation of the world." In Him was manifested the divine power and wisdom and glory "of the godhead bodily," that God purposed for us all. As Frederick W. Robertson long ago said, "Christ is God's idea of our nature realized." In Him "all the blood of all the nations ran." This is the reason to be joint heirs with Jesus in His power and glory, alone satisfies the longings of lost souls in their eternal quest for God.

My mind is made to see my end, my design, my divine destiny, as Jesus so profoundly felt it. "The mind that is in Christ Jesus" is the only gleam that will lead us to the goal of the unfolding universe. It is only as we follow that gleam that we will come out of the impenetrable

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darkness into the ineffable glory. It is this more or less blind but race-wide conviction that has come to make world leaders everywhere feel the power of the mighty slogan, "It is either Christ or chaos." "*In Christ, mind works true to its type and eternal purpose.* It reflects perfectly the mind of God, and "is the measure of the man," as creation is creatively unfolding "man in the making" unto us. For, as Plato long ago, in his *Republic*, says, "The end of life is to become like God."

There can be no question but that the New Testament is the great source-book of facts, best interpreting the great Christ-life purpose for the race. There we see God at work in His world. There the bud of history bursts unblighted into its full bloom. There life, hitherto more or less defeated, reaches its glorious triumph. There you will see more clearly than anywhere else "what God is up to," "as in the roaring loom of time the endless web of events are woven, making more clearly manifest the garment of the living God." Jesus felt all this to the quick; and proclaimed it with a power and wisdom that has ever since made His life "a lamp unto our feet and a light unto our pathway," leading us out of the dark labyrinth of our existence into the light of its all-glorious day. In His life it was as clear as the noonday sun, that it was the Father's good will that sin should be forever banished from the race "as far as the east is from the west," and should be remembered against us no more forever. He felt fully, also, that disease was to have no more power over us in this great deliverance, than sin, its source. He who came to show us how God forgives all our sins, came just as truly to show us how He heals all



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our diseases. It is for this He ever went about healing all manner of diseases. In the great program of redemption, Jesus is our Great Physician as truly as our Great High Priest. For such full deliverance is the will of the Father for all of us, as it was clearly and concretely revealed in the mind that is in Christ Jesus.

Why Christendom, in the framing up of its great historic theologies—which are nothing but world philosophies spelled another way—why the interpreting of the great plan of salvation did not distinctly declare deliverance from sickness as well as from sin, is one of the greatest enigmas of history; for God's free grace is the sure solvent for all sins and diseases mortal man is heir to. No wonder this often makes one question with Emerson whether this half truth of the faith of Jesus, which has been delivered by the schools unto us is not "the blackest lie." "In Christ" alone we have our full sin and disease deliverance, as God has eternally purposed it. There is no better good news and glad tidings to be heralded to the ends of the earth than this. God is sparing nothing to make us see this, His priceless purpose, for the race, as "the mind that was in Christ Jesus" so fully expressed it, and made it the great evangel of His mission for our "perfect freedom" in the eternal service. It was Jesus' last command that we should herald this wisdom of the ages to all people, clinching it with the undownable evidence of "the signs following."

This *credo* of Jesus must be the creed universal of Christendom, for such a liberty in Christ Jesus is the only freedom that fully frees the race. This complete emancipation proclamation has been written in letters of

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blood on Calvary, calling all men into the great "blood covenant." It is for us to accept by faith, and faith alone, our full redemptive inheritance.

But "the mind that was in Christ Jesus" carries us almost infinitely beyond all this deliverance from sin and sickness. This larger vision is coming down hard upon the minds and hearts of men, both within and without the Church today, with almost sledge-hammer logic and trip-hammer power. It is our deliverance from *death*, as surely as from sin and sickness. That all this is included in the Atonement; that all this is included in the "life of the Spirit," the author has stressed at great length elsewhere. But it must be re-stated and epitomized here, as it is the crowning glory of the "whole plan of salvation." Our race redemption would be but a torso without it. This blessed work of our death deliverance is the highest and holiest purpose of the triune work of the "blessed Trinity."

Shakespeare, the greatest genius of the Elizabethan age, if not indeed "the greatest intellectual genius of the ages," sensed this mighty vision afar off, as he did so many coming world movements and events, casting their prophetic shadows before them. Here is his powerful putting of it in one of his sonnets, which the editor of the *British Weekly* said were "the greatest words he ever penned":

"Within be fed, without be rich no more;  
So shalt thou feed on death, that feeds on men,  
And death once dead, there's no more dying then."

Christ surely came to meet every race enemy and

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make them forever His. That must mean that He came to meet sin and sickness and *death*, and put them one and all out of the way forever. He most certainly came to "put sin out of the way, in the blood of His cross," as Christendom all down the centuries has with mighty power proclaimed it. But He has just as surely come to put disease and death, the inevitable fruitage of sin, out of the way also. "The Bible calls death an enemy, and Jesus came to overcome death and the grave, instead of yielding to them." He came to meet the last enemy, death, and come off in the mighty conflict in everlasting triumph over it. He came to put death to death—to abolish it. This was His gracious work for the believer, so we can ever sing,

"He makes me triumph over death,  
And saves me from the grave."

Isaiah catches as wondrous a foregleam of man's victory over death in our complete redemption, as he does of the coming of the Messiah as our everlasting sin and disease deliverance. Here are his burning seer words: "He shall swallow up death in victory." Hosea sees even more clearly the death emancipation that most surely awaits us in the Messianic advent: "I will ransom them from death; Oh death I will be thy plague; Oh grave I will be thy destruction." Dead to death is the wondrous glory that awaiteth our redeemed humanity. Death, the All-Swallower, is to be swallowed up forever in the all-triumphant life of the Spirit, revealed as the priceless heavenly heritage for all, as the race will of God at hand in Christ Jesus.

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We will certainly have to rewrite our theology; for we have framed out this greatest final and most triumphant fact in the life and work of Jesus, as He most surely purposed it. Without our triumph over death, we have utterly failed to grasp anything like the full meaning of the great redemption as it was "in the mind that was in Christ Jesus," revealing God's growing glory in the world's universal deliverance. Without our death deliverance, "divine healing" is simply patching man up in place of fully redeeming us.

Jesus faced death fearlessly, for He was to conquer it. "He who in the days of his flesh, when he offered up prayers and supplications with cryings and tears, unto him who was able to *save him from death*, was heard in that he feared, so that he could not be holden of death," but came forth triumphant over it as a complete death conqueror.

Prof. James Denney, one of the foremost theologians of our century, says, as almost the key sentence of all he wrote: "Christ did something for us in His death that we could not do for ourselves. And since He has done it, we will not have to do it afterward." What could this "something" be save He is our death deliverer as truly as our sin and disease deliverer; so that one and all of these curses shall have no more dominion over us forever.

Jesus certainly is our death-conqueror as truly as our sin-bearer and disease-destroyer. To deny it is to play Hamlet with Hamlet out. It is Christendom shorn of its crowning and climactic triumph. Christ is the great curse-crusher of the race. He crushes out the curse of

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sin and sickness and death. And with His blessed feet upon the great arch-destroyer of humanity, He raises His hand to high heaven, with the sword of the Spirit, and shouts so all the ages may hear it forever: "Oh death, where is thy sting, Oh grave, where is thy victory." "The sting of sin is death, but thanks be unto him that giveth us the death victory."

Well has it been said:

"The world is yet waiting for the conquest of disease and death through those spiritual forces which are in us by the Holy Spirit. Man is seeking to dethrone and destroy disease through the weapons which are material. But Jesus, the Great Physician, says it is the Spirit that quickeneth. It is the Christ spirit within us that is ever to be our sin-cleanser, our disease-destroyer and our death-conqueror."

This is the perfect will of God revealed in the mind that is in Christ Jesus.

Into this Holy of Holies of the victorious life, we are all called to enter. As thy faith is, so shall it be unto thee, for the all-glorious triumph.

But you say that all the saints and seers and scientists throughout all ages have not seen this. Grant it. But Jesus, the blessed son of man and the son of God, saw it. One with Him in faith is seeing eye to eye with God, and on the side of God's inevitable and invincible majority. Being one with Christ in this holy life vision will open the eyes of the blind world to see the great light all the world longs for, and is surely the light that lighteth every soul that cometh into the earth.



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This is the rock foundation on which Christ set His feet by sovereign grace. It is the one on which He wants all to stand foursquare with Him forever; for it is the rock foundation on which God has built His world.

If Jesus' words about His dying and rising again the third day were an idle tale to His disciples, it is not surprising that this same mighty vision of our power over death in Him, as the world fact universal, should almost blind us with their unheard of glory and greatness. But it is the final and full vision to be blazoned across the heavens for all peoples of the world. God is getting ready to open the blind eyes of His people to see it, and the deaf ears of the Church to hear it as the most heavenly hallelujah music in heaven's most heart-ravishing symphony of the world.

Paul, with his wondrous synthetic sweep of the eternal purpose, caught all this glory with great power. He saw this full deliverance was no mere afterthought of creation; but was in the mind of God before the day dawn of creation. "Of him were we in Christ Jesus before the foundations of the world." It was the great truth

"That was hid in the creation,  
And thru all the ages ran."

Before the morning stars sang together, it was the purpose of the eternal to bring forth the sinless, sickless, deathless world. Though the race slipped its mooring, in what it calls the Fall, it found it again in Calvary and the resurrection. All it lost in Adam it more than found again in Christ. "Humanity that fell in Adam rose again in Jesus." That is the will of God for all revealed



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in "the mind that is in Christ Jesus." As in Adam all die, so in Christ Jesus all are made alive"—made death-conquerors in every sense we can possibly interpret that word.

It is not "we are to be," but *are* made alive. Faith is the faculty by which we lay hold of this mighty fact of the will of God forever and for us all. All the crises and crashes of history are but our frail humanity passing under the cloud that shuts out the light of this full and perfect will of God, revealed to us in the mind that was in Christ Jesus. When the mind in us becomes the mind that was in Him, then the utter dark night of the soul passes into the unspeakable brightness of God's purposed perfect day.

Francis X. Dercum, president of the American Philosophical Society, has recently said that the greatest tendency of the mind is to synthesize—to gather up all its varied thinking into one grand life formula which it can summarize in a word. Just this thing Paul has done in that epigrammatic and immortal sentence: "*The law of the spirit of life in Christ Jesus hath set me free from the law of sin and death.*" It is "The Law of Laws" in creation's code of the world. In this simple, sublime, universal faith lies the hope, the happiness and freedom of the whole wide world,

"Bound by the chains of love  
Around the throne of God."

In view of all that has just been said, we are doubtless facing the greatest turning point in history. It is greater by far than the moment when Jewish history was not able

to burst forth into its purposed bloom—into the history of the Christian Church that has blazed forth a new path of freedom for the entire earth. It is greater by far than the Reformation when the Holy Catholic Church, “The mother of us all,” failed to grasp the mighty message of the priesthood of the common man, or “the priesthood of all believers”—all called to be priests unto God, high priests even after the order of Melchizedek; and to go forth under such an anointing of the Spirit to pronounce absolution when penitents and disease-ridden and death-doomed sought deliverance.

We have come to the greatest and most life-revealing turn in the road that leads home to God. *It is that there is deliverance from sin and sickness and death, through the life of the Spirit; and that it is the will of God that we all accept this full, free and all-glorious deliverance.*

Time and again down the centuries this final and full glory has flashed upon us. It is the coming of the kingdom of heaven with all its full power and glory, with the love, joy and peace accompanying it in the Holy Ghost.

If the Church that now is does not catch this fuller final glory of the Lord in the unfolding life of the Eternal Spirit, then the world will have to pass through another catalytic upheaval of the religious life of humanity, in which there will be brought in the most sure divine democracy of the Spirit, where the Church Militant will burst forth into the Church Triumphant. Any other faith than this is most certainly “a delusion of mortal mind,” as Christian Science has so well phrased it. A “mortal mind” is as the word “mortal” indicates—a

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mind dead or asleep to the will of God as it is in Christ Jesus. It is the Father's good pleasure to have all His children enter into this glorious liberty of sons of light, a kingdom of heaven and of God, the kingdom of His dear Son, where we are no longer to be overcome by the curses of sin and sickness and death, but actual overcomers of each and all in the triumphant life of the Spirit.

When we think of Christ as our death-conqueror thus, we must remember who Christ is. Again this has well been put by Rev. Mr. Maillard, of London:

"Christ embraces the whole of humanity, and His victory over death brought the whole of humanity out of the darkness into the light. Although we must be baptized one by one into His death, that we may enter into His deathless life, He came down from heaven for the whole human family, for us men and our salvation. We emphasize the fact that it is in the power of the living Christ in us that is a death unto sin. Often we have fought against sin, and have been defeated because the weapon of our warfare has not been the living Christ in us. We failed because we struggled against sin in the strength of our own wills. It is in the ascendancy of Christ within us that sin, disease and death must go. There can be no true peace in the soul or in the world, until disease, and death by disease, is destroyed by the indwelling power of the living Christ. There is no abiding peace that simply through spiritual inertia, that sick humanity is resigned to its diseases; but the peace which is the living peace is the peace of victory, the shout of joy, the anthem in which we join with the heavenly host, over our complete victory over sin and sickness and death, 'Thou art worthy, O Lord, to receive the glory

and honor, praise, dominion and might for ever and ever.' ”

Know this truth, and the truth shall set you forever free. Once there came trooping into my mind and heart the great age-old question, “What is truth.” Then followed almost instantly, as tho it were a voice from some Great Otherwhere, “*Truth is the working out of what God purposes to be.*” That is the reason Christ is “The Truth.” He is the working out flawlessly what humanity was purposed to be. That also makes Him “The Way” all should walk; and “The Life” all should manifest as our Immanuel, God within and with us.

In this answer to what is truth has ever since been a peace and an abiding sense of the divine reality forever undownable. To the great question that Pilate asked of Jesus, either sneeringly or most heart-solicitously—“What is truth”—there can be but one answer. It is understanding what the will of the Lord is, as revealed in the mind that is in Christ Jesus, viz., that God’s great race-ultimate is the bringing forth of the sinless, sickless, deathless world. Christ was this great truth-finder, truth-proclaimer and truth-impartor to all humanity. Bishop Butler long ago remarkably sensed this vision and expressed it thus in his *Analogy*, which Lecky says “is the greatest confirmation of the Christian faith that has ever been given to the world.” “*Jesus is, by way of eminence, the Prophet, that Prophet who should come into the world to declare the divine will. He publishes anew the law of our nature, which man had corrupted, and the very knowledge of which to so large a degree was lost.*” To simply know this glorious truth as it was in Christ

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Jesus, as the will of God for "all people that on earth do dwell," and doubt not that God is within us by His Holy Spirit to bring forth the fulness of His victorious, abounding and abiding life, sets you free in the glorious, sinless, sickless, deathless life of Jesus, God's redemptive race-purpose before the foundation of the world.

This is the faith that is bound to conquer the whole earth. For such a faith was I born, for such a faith was I sent into the world. In such a faith I can fearlessly face all things and come off more than conqueror in Christ Jesus, the world's sole life and Lord.

There is a beautiful legend that the Greek sailors on the Ægean Sea, on the night when Jesus rose from the dead, saw a most wondrous light upon the waves.

Then they heard the most angelic voices crying out, "Great Pan is dead—Great Pan is dead!"

Great Pan was the god of Nature of the Greeks, the wisest of the world. The crowning article of faith in the creed of this God-cult was:

"All that live must die,  
Passing through Nature to eternity."

Professor James Moffatt says there was a gorgeous temple to Great Pan on the high cliff overlooking the beautiful spot near Cæsarea-Philippi, where Jesus stood and heard His disciples plight their eternal faith in Him as "The Christ, the Son of the living God," and on which faith He was going to build the eternal Church of the world. Then Jesus told the disciples for the first time that He must die and rise again, that man need never die. To Jesus, Great Pan was to be henceforth forever dead;



for He came to put death to death, and make men triumph over death and save them from the grave. "Whosoever liveth and believeth on me shall never die!" This is to be the crowning article of the full Christ creed of the world.

Constantine once saw all the heavens aglow with a divine glory. In the midst of all the splendor flamed forth the cross, and over it the immortal words—*In hoc signo vinces*—in this sign conquer. All the world is feeling today that the heavens are declaring the glory of God in the face of Christ Jesus, as they never have before. The crowning consummation of it all is Christ's death-conquering victory of the cross, where, as Wm. Penn said in his *No Cross, No Crown*, "The Spirit had its fullest triumph." Here was headed out the divine purpose that through all creation ran. Here burst into the full bloom the century plant of the eternities. Here sin and disease and death all went down in that mighty cataclysmic upheaval, where out of all forever the whole universe will crown Jesus "Lord of Life," "Lord of Glory," and "Lord of All." Into this mighty all-triumphant life we, too, are called in Christ Jesus, before the foundations of the world, to be joint partakers with Him, who brought deathless life to light, the full fruition of our immortality. This is the faith that is to overcome all things; so that we, too, will be crowned with the crown of the deathless life of the only begotten Son of God.

"*In hoc signo vinces!*" In this sign we are called to be forever sin-, disease- and death-conquerors. For, as Napoleon said in the very height of his power, "There are only two powers in the world, the power of the sword



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and the power of the spirit. In the long run, the sword will always be conquered by the spirit." Led alone of the Spirit is surely "*the more excellent way*," "*The universal way*," and "*The Christ way*," into the kingdom of heaven and to God.

What a change is this from the mortals to the immortals. No longer are we base bondslaves to sin, the wages of which always is death. But we are freemen whom the Son sets free—gracious recipients of the glorious gift of God, which is deathless and eternal life. This cannot help but make the freed soul sing with the joy of the angels:

“ Jesus hath set me free from sin;  
He hath set me completely free.  
For disease He gives health,  
For poverty, wealth,  
He hath made me forever death-free.”

Some day there will come the divine orator who, with mighty fire and power, with “sweetness and light,” and with beauty and with love, will declare this full-orbed message of the Lord of lords. He will, like Peter the Hermit, catch the mighty vision that will rouse the nations out of their age-long darkness and lethargy, out of their death-doomed sleep. From His lips, with heaven’s fire, will again burst forth the mighty words which the hermit used to wake the world—“God wills it—God wills it!” Then the nations will flock to “the standard of the cross,” and join in the universal world crusade, and show that in the empty tomb of Joseph of Arimathæa is alone to be found the power from on high to wipe out forever the sin, the sickness and the death and hell-curse of the world. Man is not only to be sin-

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redeemed, but forever death-free. Of such a seer of God it will be said:

“ His rushing thought took wings,  
And did like chiming temple bells,  
Ring across the world's hillsides.  
His mighty form towered  
Like a lighthouse beacon in a storm.  
Above that sea of faces,  
His eyes glowed with the glory of the seers.  
Many gazing on him,  
Ceased from their greedy lives,  
Redeemed and new born souls.  
Some laughed; some wept;  
Some fell upon their knees,  
And crept close to his blessed feet.  
Some flung away their knives, murderous weapons,  
Cain-stained with the blood of years,  
And vowed their lives in everlasting loyalty to him.  
At the latter end, his speech had risen to a cry.  
Then he raised his hands in benediction  
O'er the multitude,  
And spoke in wondrous love these God-like words:  
‘ Oh come, ye burdened and oppressed—  
Come unto me and find your rest.  
Meek and lowly of heart am I.  
Come, learn of me,  
For my yoke is easy and my burden light.  
My joy, your everlasting life.’

With this he ended.

Ere his last tones ceased, upon the wandering air,  
Shades leaped, ghostlike from rock to rock.  
The spellbound folks lingered for a while.  
Then the myriad bright stars burst into song,  
And the angels of heaven joined in the hallelujah strains:  
‘ Thy sins, thy sickness and thy death are forever gone,  
For thy Lord has come, The Lord hath come! ’ ”

## VI

### “THE SIGNS FOLLOWING”

THEY say an ounce of illustration is worth a ton of argument. So it must surely be about revealing the will of God to men as it was in the mind of Christ Jesus regarding the healing ministry of our Lord as an eternal and universal part of the mission and message of Jesus. For, as Rev. Dr. O’Flaharty, in his *Religion of Health*, says:

“In all Christ’s practice and teaching, and in His promises and commands, there is nothing more clear and certain than that He healed all manner of diseases, and promised that they who believed on Him should do the same.”

Herewith are a few type cases of spiritual healing which pretty much box the compass of human need and experience. If the law of the land can best be shown thru the “case method” (as all know it is today), surely the law of God in Christ Jesus that sets us free from the law of sin and death, may thus be most concretely made manifest.

#### CASE 1

A few weeks ago I was in Wheeling, West Virginia.

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Just as I was going into the evening service, to speak on the place of the gift of healing in the full evangel of Jesus, a lady met me at the door. She asked if I would not go and see her little boy, who for weeks had been suffering the most excruciating pain from some glandular trouble from which he had been able to get no medical relief. I went with her to the back seat, where her little boy was lying, fast asleep. She said she would wake him, only she knew it would consciously bring back his intense suffering. I said, "Never mind waking him; there is no need for that." Then I put my hand upon his face, and just felt in my heart God's will was the child's perfect deliverance from this suffering, and it would be naught else than God's honor and glory, the child should be restored to perfect health. To my own self, inaudibly I said, "In the name of Jesus, my dear little boy, be well." Then turning to the mother, I said, "Your little boy will be perfectly restored to health."

Three nights afterward I spoke in the same place. Meeting the mother again, at the door as I went out, I said, "How is your little boy?" "Oh," she replied with seemingly unbounded joy, "he is perfectly all right. When he woke up the other night after you left him, he did not have a particle of pain. The next day he went to school; and has been perfectly well ever since." Understanding what the will of the Lord is in the mind that is in Christ Jesus, and accepting this as our world-wide inalienable birthright, does bring to pass the promised healing, of Him who says "I am the Lord that healeth thee." Fear not, it is God's good pleasure ever to give us health as truly as holiness.

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### CASE 2

I stood beside a little crib with a mother. The doctor had given up every hope of the restoration to health of her little baby that had been sick nine months, and from its very birth. It had lived all this time without getting any kind of grip on life, and weighed only nine pounds, the same that it weighed at the time of its birth. It had so wasted away that it looked like one of the little starved children of the Far East. No longer was there the smile on the baby's face, which seemed to always greet its parents' presence. I said to the mother, "What would you do with your baby if Jesus were here?" "I would take and put it in His arms, and I know He could and would heal it," she replied. Then I answered: "God's will is that we all be healed as truly as that we all be saved. Our faith for ourselves or our dear ones, for this blessed healing help, will surely bring to pass the things we wish." Then I knelt with the mother at the side of her baby's crib. There was no audible prayer—just a moment of silence. Then I found myself brushing back the little child's curls and saying, "In the name of Jesus, my dear baby, be well."

The next morning the baby woke up, cooing, and its face beaming with smiles. The long-standing bowel trouble soon yielded, almost miraculously. The little thing shot up in weight by leaps and bounds; and it soon became a most normal child. Understanding what the will of the Lord is for all, and faith that His will will be most surely done, if we only believe, brought the healing of His presence, and perfect deliverance from the long disease that baffled the treatment of one of the ablest physicians.

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### CASE 3

One day I was called up by phone by the wife of the United Presbyterian minister, and asked to come to their home at once to see their sick daughter. The father and mother were ultra "Fundamentalists." They pretty much felt the creeds of the Church had said the last word. They especially had no interest in "spiritual healing," feeling it was more or less a fad of the fanatics. I talked to the mother a little while about the glorious work of the Atonement, and how we ought to feel that Jesus bore our sicknesses as truly as our sins away forever, in His vicarious death on the cross.

"Well, I never thought of it that way," the wife said. I replied, "Surely sickness is a curse from sin, if the Bible is at all to be taken for what it says. Jesus came to remove the curses of life away from us forever." She smiled her real heart approval, saying, "Isn't it sweet to know all this." Then she added, "Won't you pray for Sadie's recovery?" This, of course, I was glad to do, feeling it was not God's will that one of the least of His little ones should perish. As I rose, I put my hand on the girl's fevered brow. She smiled. Soon the fever flush was gone, and her temperature became perfectly normal. The next day she was up. In three days she was back in school, altho the doctors had told the parents the child "was in for a long siege of typhoid fever."

### CASE 4

I was called to the home of one of the poorest and most wicked men of the town. He was never known to have



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darkened the church door. He had been in jail half a dozen times, and should have been there many times more. But he was now sick, lying at death's door. When I went into the room, he looked up to me and asked if he could be baptized and receive the Lord's Supper. Of course, in his faith, like the dying faith of the thief on the cross, no one could have helped but have granted this request which God must have put into his heart. When the sacred ceremonies were over, his face took on a light of “the sun behind the sun.” Then he said, “Throw back the covers, for I am clothed with the robe of Christ's righteousness.” Then he was not, for God took up thru the gates of Paradise. He left the house of clay for the home of glory. A sick soul was restored. Only the medicine of heaven, which the angel seemed to have administered thru the holy sacraments, could have restored such a wretchedly and long-lost soul to God.

### CASE 5

Several summers ago, while spending a vacation on the Hudson, I was called to the sick room of a young lady who had been smitten with an epidemic that was sweeping the town. The doctor said the case was a most acute one; the most so of any that he had encountered. The young woman looked most entreatingly at me as I entered the room, and said, “Don't you think there is some help for me?” I replied, “God is our ever-present help in every time of trouble.” “But I don't believe in a God,” she quickly replied. “Well, never mind, even if you do not,” I said. There was not another word said by either of us about God. It was a time for *faith*, and

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not for theology. Quietly, all unknown to others from any word that was said, I commended the sick girl to God's healing care. In about three minutes the patient looked up to me, laughingly, and said, "I'll not take another drop of the doctor's medicine. I'm not any longer sick. I'm going to get right up." This she did at once, and never went back to her bed again as a sick patient. The next day she was around as usual. On the third day she was out swimming in the river. By our faith God brings great healing things to pass that otherwise would absolutely never take place at all. It was this that had made Dr. Mayo, of Rochester, the world-famed specialist, say, "I have been surprised beyond words to tell, to have a minister come into the sick room at times and, without saying a word, a whole change would come over the patient toward recovery that I know otherwise would not have taken place at all."

### CASE 6

I went with a physician friend at one time to see one of his patients the doctor was very deeply concerned about, feeling that there could be no recovery. It was an old man of nearly eighty, whose foot had been injured. Healing did not take place as it naturally should, and gangrene set in. It was a most serious and alarming condition. The doctor felt nothing was left now by way of help but the amputation of the foot, and perhaps the leg, up to the knee. The patient's age was such, however, that this was impossible.

The morning we called the symptoms were more alarming than ever. The doctor told the family alone the

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situation, and then added, “Nothing but God can help us now.” The doctor knew something of my firm conviction about the power of spiritual healing. He turned to me half laughing and said, “Frank, here’s your chance to show what God can do thru the power of prayer.” We rode home, saying little more about the case. The next morning I again went with the doctor to see the sick man. As soon as the foot was unbandaged, the doctor looked up, startled, and said, “Why, man, that gangrene trouble is subsiding. I never dreamed such a change could take place as has in your foot since we were here yesterday.” Then he turned to me and said, “Man, what in the world have you been doing to make such a miracle take place; for this man is going to be healed?” And he was.

“In quietness and confidence shall be your healing strength” often. In this faith you can stand still and see the glory of God.

### CASE 7

There was a young married woman living in an adjoining apartment to my own. She was soon to become, for the first time, a mother. After suffering long the agonies of childbirth, she insisted her physician “give her something to alleviate the terrible pain.” The doctor gave the woman another most careful examination, and said she would not be able to “bring forth her firstborn” for two hours more. Then he left the room. They sent for me, asking if I would not come and have a little prayer, for they felt that prayer helps, if it cannot entirely avail for release for all one’s physical sufferings.

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Then I went and sat down at the woman's bedside, and took her hand in mine. I tried to tell her that God does not want us to suffer any more than to sin, and that He has all power for the alleviation of all our sufferings. She seemed to feel such perfect relief. The tenseness of her life was all gone. She looked up into my face and, smiling, said: "Oh, how I thank you." Then suddenly she exclaimed, "My little baby is being born, and I do not have a particle of pain." And it was. The doctor was hurriedly recalled. When he entered the room the young mother spoke up in words of unbounded joy: "Oh, doctor, my little baby was born without any pain. And you did not have anything to do about it. It was all God and Dr. Riale!" The latter part of this remark is almost too amusing to tell. But laughter and tears are not far apart. As Oliver Wendell Holmes said, "They run the same machinery of life, only one is run by wind and the other by water!" Nothing is impossible with God in His promised healing help. Nothing is impossible with those who thus believe it.

### CASE 8

I was once called to a very humble home. The daughter of about twenty had been bedridden for months. She had never developed normally in her physical womanhood, and so had run "into quick consumption." When I first saw her the family physician had just left, saying it would not be necessary for him to return, for Sadie would not be here in the morning. The girl was lying perfectly unconscious, with ice-packs to her head. The death gurgle was already in her throat, as any

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one would know at once that was familiar with such symptoms. The mother of the child was heart-crushed. She said, “Oh, is there not some help for my dear child? Surely God can help us.” “Yes,” I said, “He surely can. And He wants to.” I further said, “I wont say that Sadie will not pass away, but I do want to say that nothing is impossible with God, and nothing is impossible with those who believe.” “Yes,” answered the mother, “I surely do believe all this.” Then I knelt at the bedside of the dying child. I did not put up an audible prayer, but there kneeling reverently with the dear mother, I felt the helper of the helpless could most surely bring the dead to life. Suddenly the death gurgle stopped. Then there seemed such a normal breathing. The sick girl soon opened her eyes and, looking at me, said: “Mr. Riale, are you praying for me?” “Yes, Sadie,” I said, “this is the privilege God has given us all to bear our dear ones to His arms for help when all other help has utterly failed.” Surely God was in that place with His healing presence. The child began to talk. Then, in joy, she said, “I am going to get well.” She certainly did get well. In two days she was up and met me at the door when I called. In less than two weeks she was back at her old employment. God is most surely the everlasting help of the utterly helpless. “In the time of need, call upon me, and I will answer thee.” God hears. God helps.

### CASE 9

I was suddenly called, one day, to the home of one of the parishioners of my church. It was to the bedside of

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a sick mother, who had been suffering with a continuous hemorrhage of the womb for months. The family physician at first thought it was nothing more than might happen to one of the age of the woman, who was forty-five. But no relief seemed to be found, and the case was going from bad to worse. So one of the best specialists in the city of Chicago was called. He gave the woman a most careful examination. After it all, he went to the family and asked if they were willing to know the exact state of the case. Of course, they said they were. Then he told them that the mother was in the last stages of cancer of the womb, and he felt, it would seem to him, little less than a miracle if she lived thirty-six hours. Naturally, the household was crushed. In their great grief they sent for me, as their pastor. After hearing the situation, as it was told, I asked if I could not be alone with their mother for a little while. I went into the sick room and sat down at the bedside. I said to the mother what I said to the little child's mother in the case just stated. I said, "I will not say you will not pass away, but I do feel so fully that always nothing is impossible with God, and that He ever is trying to make us realize that nothing is impossible with those who believe." The woman at once assented, telling of a number of prayers of faith she had found answered in her own life, that seemed to her were miraculous.

Then there came instantly to me the experience of the woman in the New Testament with an issue of blood that came to Jesus for help. I said, "I wonder if this case of yours might not be like that good woman who came to Christ feeling that she could surely be healed." Then I



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added, "What did that woman say to Jesus?" And the reply came back at once, "She said, 'If I could but touch the hem of his garment, I should be made whole.'" Then I could not help but say to the woman, "Do you not know that the same healing power of the everlasting Christ is just as present now and here in this room as it ever was when Jesus walked the earth?" The woman closed her eyes without a word and dropped back on her pillow in seemingly the sweetest resignation. Then she opened her eyes, her very face beaming with joy, and she said, "*I have touched it—I have touched it.*" And instantly that hemorrhage of months ceased. She said, "Why, this hemorrhage has ceased. I am well." This was four o'clock in the afternoon. I returned at nine that night, and there was not the slightest evidence of the return of the hemorrhage. The woman's life had come up by leaps and bounds.

She said, "I would like to get up tomorrow and have a dinner of pork and cabbage." She had taken nothing but milk and the white of an egg for months, as it was all she could seemingly digest. I laughed and said, "I'm not your physician, but if I wanted to eat pork and cabbage I would eat it!" In five days the woman was up and about. She came down the aisles of the church that very week in the prayer meeting to tell of the wonderful deliverance, praising God, who had manifested Himself in this miracle of grace.

The specialist, when he called again to see the case, was dumbfounded. At once he exclaimed, "My God! If there ever was a miracle, this is a miracle; for I am absolutely sure of my cancer diagnosis."

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### CASE 10

My neighbor, a physician, was given up to die by the best physicians of the city. He was a nervous wreck, and moral wreck as well. Above all else, he hated churches and ministers, and could not find vile enough words to curse them. One evening in my own prayers, I found myself asking my Father in heaven if I could be of help to the wretched man, I hoped He would lead me to the poor fellow. The next morning, before breakfast, to my great surprise, the father of the sick man came to my home, asking if I would not go and see his sick son. This I did. As I entered the sick room and went to the couch where he was lying, I found they all thought he was dying. His feet were already cold, and they were putting warm packs to them. I said to the sick man that I was glad to see him, but wondered why he had sent for me, when I understood he had such an antipathy for ministers. He smiled and then said, "But I thought you could help me." "God can help you, I am sure," I replied. "Nothing is too hard for God to do, if you will but trust Him." The man's hard face mellowed. Then he said, "I would like to know Him and trust Him; won't you pray that I can." I knelt at the couch side, holding the sick man's hand in mine. I prayed that God might come into his life and make it in every way every whit whole. Then as I arose I put my hand on his head, and said, "My dear man, in the name of Jesus, thy sins be forgiven thee; be thou made whole; and may thy life be filled with the Holy Ghost." Then there was a moment of the most perfect silence. The doctor opened up his eyes, and with such joy in his face, said, "Why, I am

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well. I want to get up right away.” We got him up and seated him in an arm-chair. Then he began to tell what a strange change had come over him, he could not understand. He called for the Bible, to the utter surprise of everyone in the room, as he had not looked into a Bible for years. He opened it almost at random in the New Testament and began to read. Then during the reading he would pause and give his own interpretation of the blessed words. I sat in dumb amazement, listening to him, for I had never in all my life listened to such a heavenly interpretation of the Bible as he was giving with his every word. Then he asked if his wife and babies might not be called. He had not seen any of them for over a fortnight. Every time any of them would come into the room he would curse and swear furiously. They came in. As soon as they did, he rose and threw his arms around his wife in the fondest embrace. No lover could have talked more passionately, lovingly. The love words of Abelard and Eloise seemed tame beside the passionate expressions of love he was pouring forth to his wife he had treated heretofore so brutally. His love for the kiddies was just as passionate in its expression.

There before one's very eyes God had done His most marvelous work of grace. The vilest sinner had been actually redeemed. One right at the doors of death had been made perfectly whole. The Holy Ghost had been shed abroad in his heart most amazingly, so that he was truly speaking not in his own language, but the language that was given by the Holy Spirit of God. With it all came such a spiritual insight into the holy

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word of God that his words were the language of saints, and not one who just a few moments before had been one of the vilest sinners in every way against man and God.

All healing power in heaven and earth is ever to be found in Jesus Christ. He wishes us to release that blessed power from on high, by faith, that He is willing and able and ready to do unto us at all times far more exceedingly than we are able to ask or think. Only believe and thou shalt see this glory of God, as wondrous and miraculous now as it ever was "In the days of his flesh."

Professor A. B. Bruce, in his *Miraculous Elements of the Gospel*, tells how, in his first pastorate among the fisherfolks on the far-off and bleak north coast of Scotland, there was constantly and everywhere among the people such loathing forms of disease as to make him veritably heartsick. Then he adds these remarkable words: "How gladly would I have given anything I possessed, if only for one brief hour I might have had the healing charism of the Spirit, of Jesus and His Galilean followers, so that I could not only tell them the love of a common Father in heaven, but actually, like our Lord 'healed all their diseases,' so that cures would have been as common as conversions." And yet this is the very gift of heaven God desires to bestow upon every one of us who sincerely desire to follow fully in the footsteps of Jesus. It is ours for the asking and the faith taking, without money and without price. It is the blessed gift of the Spirit that comes at all times and everywhere most naturally and normally by *simply understanding what the*

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*will of the Lord is, as revealed fully and forever in the mind that is in Christ Jesus.*

But the “gift of healing” is to mean far more than all this. The whole medical fraternity is deeply feeling today that the better part by far of medicine is not to cure diseases, but to prevent diseases. So preventative medicine is the major premise or major message of medical science to the world at this hour. To “cure all manner of diseases” through spiritual understanding of what the will of the Lord is in the mind that is in Christ Jesus is far from being the greater work of the healing ministry of Jesus. It is better—ininitely better—to show that this ever fuller understanding of the will of God is high heaven’s preventative medicine of not only the sicknesses and death of the world, but all the sin, sorrow and heart-aches humanity is heir to. Living and moving and having one’s being ever in this full-orbed emancipating faith of Jesus, one most surely becomes immune to these curses of our creation. They may assail us but not destroy us, for we are thus inoculated with the spiritual serum of God. In this faith that comes from the lips and life of the Son of God, we go forth in life like the lepers Jesus sent to the temple—“as they went they were cleansed.”

On Lotze’s tomb are chiseled these words: “Teachers shall shine as the light, and they that turn many to righteousness as the stars for ever and ever.” To be teachers sent from God, heaven-filled with the vision of “The Great Teacher sent from God,” showing what the will of the Lord is in giving us the mind in Jesus, makes souls shine with the light of the Son behind the sun, turning throngs without number to the health and holiness which

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is ever ours in Christ Jesus; and outshines sun, moon and stars forever and forever.

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The way the great truth, "there is no more reason for a man being sick than a sinner," broke into the author's own soul like a heavenly vision, is told in chapter one of THE DIVINE ANTIDOTE TO SIN, SICKNESS AND DEATH, and is entitled, *How the Light Came and the Fire Fell*.



## VII

### "A CLOUD OF WITNESSES "

AS FAR back as 1832, Richard Henry Dana, famous poet and essayist, wrote to a dear friend thus: "I feel confident there are powers and principles in this word (the Bible) which have not yet been evolved." It was the same truth which gripped the mind and heart of Daniel Webster even more forcibly when he wrote on the fly-leaf of his Bible these memorable words: "There is more valuable truth yet to be gleaned from the Sacred Scriptures, that has thus far escaped the attention of the best commentators, than from all other sources of human knowledge combined." Without question, one of these far greater things to be revealed is the place of the "gift of healing" in the ministry of Jesus, as one of Christendom's most abiding realities.

It is a joy to see how, in all parts of the world, leaders, both within and without the Church, are coming to actually see that there is most surely a deliverance of humanity from all its long-endured curses of sin, sickness and death; and with this heavenly emancipation we are to be brought back again into our long-lost Paradise, and be filled with the joy of the whole earth.

Prof. Francis G. Peabody, one of the most outstanding men of Harvard for the last two generations, has recently said that we have to recognize the healing work of the earth ministry of Jesus, and re-think the whole problem

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of the most vital part of "the gift of healing" in the evangel of the everlasting Christ. Robert Milner, one of Edinburgh's famous preachers, with great passion of soul said: "It is a sign of weakness of the Church, it has lost its healing power."

Hugh A. Studdert Kennedy states this far more forcibly in his widely-read volume, *The Impatience of a Layman*. He has further added, in a personal letter to the writer:

"The further I go, the more clearly I seem to see that our great work at this moment is to convince people as to the *possibility* of overcoming death. What Saint Paul says about the whole race 'through fear of death being in bondage,' is of course axiomatic; and the lessening of this fear through an understanding of our ultimate triumph over it, will surely work wonders in the elevation of mankind."

In *The Biblical Illustrator*, one of our leading English commentaries, the author has sensed this same truth the Holy Spirit is now bringing down hard upon the minds and hearts of men everywhere, and making them realize its vast importance, with great insight and power. In commenting on the words, "Our Lord Jesus Christ, who hath abolished death" (2 Tim. 1:10), he says:

"Every one can feel the fitness of the saying that sin and death are the two greatest enemies of the human race. . . . There is one doctrine of Christianity, to which our hearts have not done justice, because our faith has not felt its power: that doctrine is that Jesus *hath abolished death*—death not merely in some particular in-

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stance, but in all its aspects and bearings, and in its very essence, being an idea, is *abolished*. It seems as if our faith could not yet grasp and feel the full meaning of this great text.”

Rev. J. H. Jowett, D.D., one of the ablest and most saintly ministers of the century, caught a wonderful vision of Jesus the final and full death-conqueror of the world. Shortly before he passed away he wrote:

“This is the disciples’ reasoning and their faith, that the Lord had emerged from the grave, and had thereby vanquished death, whether it enthroned itself in body or soul. This was their faith as this was their Evangel—that in Christ we, too, can rise out of death into newness of life; that just as He walked out of the tomb, we can walk out of the grave and the graveyard of our own corrupt past, and into vigor and alertness of being actually alive unto God. This is what the apostles found in the resurrection, vitality enough to quicken the dead, whether it be of body or of soul. ‘In Christ shall all be made alive.’”

It does seem that this prince of preachers did get a most glorious glimpse of the new day that seems to be dawning upon the world, when we will realize that Jesus walked out of the tomb, that we need never walk into it. This is bound to be the full-orbed faith that is to possess the hearts of believers, making them realize Christ is indeed our death-conqueror. In our joint inheritance with Jesus, of His “all power of heaven and earth,” we are not to be death-conquered, but death-conquerors.

Rev. E. Stanley Jones, D.D., author of *The Christ of the Indian Road*, is recognizing this fuller healing and

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death deliverance in the ministry and message of Jesus, and putting it with great power, both in his books and his splendid evangel which he is carrying throughout the earth.

Rev. Claude O'Flaherty, D.D., in his *Health and Religion*, a work most highly praised by religious leaders on both sides of the sea, has put a similar conviction most forcibly:

“There is no ground for supposing that the healing of the sick by spiritual means was a temporary gift of the Church, withdrawn at the close of the Apostolic age. On the contrary, there is definite and abundant evidence that for several centuries such healing was an everyday practice in the Church. And it is significant that the apologists of the early centuries cited as evidence of the truth of the Christian doctrine, not the miracles of our Lord's incarnate life, but the contemporary works of healing which the ministers of Christ were performing in every place. The signs continued to follow them that believed. It was only later, when whole tribes were baptized on the conversion of their chiefs, when many pagan superstitions and practices were allowed to exist among people nominally Christian, when the standard of Christian faith and morals became lower, that the works of healing became fewer. But whenever, all down the centuries, there has been a clear and simple faith in God through Jesus Christ, whenever there has been a revival of religion, even till now, there has always been, as an accompaniment, a revival of healing power manifesting itself among believers.”

Principal Lindsay, one of our leading Church historians today, feels most deeply we have almost entirely

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overlooked the place of the gift of healing in writing the history of our Christian Church. Here are a part of his forceful words:

“Is faith anything else than this, that Jesus is the Saviour of the body as well as the soul, and that He can heal disease as well as sin? The whole Christian Church of the first three centuries believed this most earnestly. It is in the Gospels, the Epistles, and in the whole of the earliest Christian sub-apostolic literature; and in the very forefront of them. Church historians have ignored the enormous part that the ministry of healing played in the early centuries of the Christian Church. . . . I am almost inclined to say from the standpoint of Church history, that the modern Christian Science has set out on a quest after a lost faith—once a most vital part of Christianity—and has in this way satisfied a dumb quest of the soul, which our Church teaching has left unsatisfied.”

Harnack, one of the very foremost of our theologians, feels all this with quite as much enthusiasm, and has so expressed himself in his last work, *The Expansion of Christianity*.

Christianity has been largely shorn of the mighty power of its founders and first followers, because it has lost sight of “the gift of healing,” and the priceless part it played in the ministry of Jesus, and was commanded by Him to be ever manifested “in the signs following.” As long as men have sickness just as long as they have sin, we are called upon with Jesus to become the sin-, disease- and death-overcomers of the world.

Professor Denney, near the close of his years, caught



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a most vivid foreglimpse of this, expressing it in his last volume, *The Doctrine of Reconciliation*, in these strong words: "For Christ, sin and death were one, and a victory over sin was a victory over death also."

Rev. Dr. Cairns, Principal of the United Free College of Aberdeen, Scotland, feels all this with great force, and has presented it with unusual power in his recent book, *The Faith that Rebels*, being so warmly received the world over. To him the miraculous element of the Gospel is no longer a kind of a fetish, to be ecclesiastically apologized for in a system of apologetics. Much more, it is not a mere fiction to be wiped off the slate of historic facts, as the Modernistic wave of thinking that is sweeping the Church, is almost universally interpreting it. Dr. Cairns fully feels these recorded incidents of the New Testament, called miraculous, are actual facts and indices of what the universal will of God is for the race, revealed once for all and for ever in Christ Jesus. They are things that everywhere and at all times are to be repeated, when believers are fully abandoned to the life of the Spirit.

Especially is this true of the healing miracles of Jesus, which are rapidly coming to be looked upon in all quarters as actual facts indicating the universal will of God, who has fully purposed and provided for our health as our holiness.

Of course, the miracle of miracles is the death and resurrection of Jesus. His unique power manifested in the restoration of the dead to life when He lived among us, was but a foregleam of the evidence that we, too, are to be the actual and universal death-



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conquerors of the race. This was the final and fullest revelation of the Father thru the Son, that His spirit within us is to actually make all wrong things right. Death was the last and greatest enemy to be met and conquered, where Christ's power from on high is witnessed in its fullness.

Here are some of Dr. Cairns' words along this line, of the restoration to us the divine purpose of the miraculous:

“Our Lord's resurrection is the crowning illustration of that victory over all mortal and tragic powers of the world, such as sin, disease and death. . . . However, we may speculate, the power of the resurrection faith of the first Christian age lay in this, that it was a complete victory over death and therefore contained in itself the potency of a like victory for all mankind. ‘When thou hadst overcome the sharpness of death, thou didst open up the kingdom of heaven to all believers.’ The last word of the Gospel, then, is not one of final submission to nature's last word, death, *but a rebellion against it, and victory over it*, by the power of the Spirit. . . . It is impossible to study the personality of Jesus, without seeing that this awareness of God's power over death, that must find expression in Himself, was part of the very substance of His daily life. Take, for instance, the story of the raising of the daughter of Jairus. He was making His way through the crowd with the father, when the messengers met Him with the fatal words—‘Thy daughter is dead, why troublest thou the master further?’ One may safely say that every other human being in history would have taken that ‘dead’ as final, and turned back. No one would have blamed Jesus if

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He had done so, for He risked His whole reputation by going on. What was death to Him in comparison with God, and His power to overcome death, the last and most powerful enemy of the race! "

The whole message of Dr. Cairns is to show that man was made like God to be a death-conqueror; and that Jesus was sent into the world to demonstrate by word and deed, this was to be the crowning glory of our divine endowment. The world is on the very eve of waking out of its long sleep of sin and ignorance, to see this most glorious fact, which, when once we really believe, we will be born into that new world of power and glory Jesus revealed unto us. It is God's real world in which life, as designed from the eternities, was to be triumphant over sin and disease and death and the grave, the cardinal curses of our entire humanity.

On such a rock foundation God is going to build, thru the power of the eternal Spirit, His new world and true world. It will be a divine democracy, a "beloved brotherhood of believers," a republic of the Spirit, making us sons and daughters of the eternal and everlasting God the Father. For God wills to be as immanent in us as in Jesus.

While I am writing these pages there has just come a letter from one of the most consecrated women of the Episcopal Church. It is very similar to a multitude of letters from various parts of the world, and indicates how the rank and file of the laity are catching the same glorious vision of our full deliverance from sin, sickness and death in Christ Jesus that our leading scholars are. Here are a few of her most earnest words:

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"Some five years ago I had a most wonderful revelation, as it seemed to me, that the overcoming of death was God's will for all His people. I at once began to search the Scriptures about this, and found the redemption of the body is found to be a part of the teaching of the Bible from Genesis to Revelation. The translation of Enoch shows that, even in the earliest states of its regeneration, the human mind became receptive to the divine ideal of the total redemption of the human trinity—mind, soul and body. After studying the Bible more, it was very evident that God has never had anything to do with death, but to abolish it; that it has no place in the divine economy; that man does not come to God in eternity through death, but through Jesus, God's only door of life. Fully in Christ, therefore, we have forever passed from death into the eternal God life."

So there seems to be a perfect cloud of witnesses coming forth today from all quarters of the globe, urging all of us to return to this larger faith of our first love. This alone will bring the power from on high that Jesus possessed and proclaimed as the inalienable birthright of all believers. "What are Christians in the world for," says Robert Speer, "but to do the impossibles?" What are we here for but to again do the impossibles that Jesus did, and said were to be the everlasting possibles for all of us who believe. "In Him" we are to be overcomers over all things. "In Him" we are to be rectifiers, along with Himself, of a race gone wrong in body and mind and heart; making it over again as planned by the Infinite. In this holy vision we will catch a new vision of the passion of Jesus' heart, "Ye are all gods, as saith the Scriptures, and they cannot be

broken." We are gods in ruins to be restored into the divine perfectness.

Mrs. Bartome, the founder and for so many years the head of the King's Daughters, said the "red letter" day of her life was when she was being entertained in a home in the Highland of Scotland. The family were all gathered on a Sunday morning for the usual family worship. After the reading of the Scriptures, the father of the household began asking the questions of the Shorter Catechism. The first question, "What is the chief end of man?" was put to Jimmie, the youngest of the bairns. The boy at once, with great Scotch confidence, gave the correct answer, "The chief end of man is to glorify God and enjoy Him forever"—words which Prof. Palmer, of Harvard, says are the finest putting of life's true purpose, as man has yet phrased it. After a moment's pause, the father said, "Now, Jimmie, can you tell me what is the chief end of God?" Jimmie was for a moment non-plussed, for no catechism has ever put or answered a question like that. After a moment's pause the boy's face lighted up, and he unhesitatingly said: "I think the chief end of God is to glorify man, that He may enjoy him forever." It was surely Christ's answer, "Glorify thy son that thy son may glorify thee."

Mrs. Bartome said, instantly upon hearing the remarkable answer, there flashed into her mind and heart the heavenly wisdom of the child's reply. It filled her own heart with a spiritual understanding that she said made the moment "the red letter day" to her soul of all the years. She afterwards told how she had come to many mountain-peaks of spiritual experience during her life-

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time. The greatest, heretofore, was when her father passed thru moments of the deepest spiritual uplift, that had surpassed anything she had, up to that time, ever heard of. Her father was one of the outstanding ministers in the Methodist Church in New York City. He had preached with great power, and won many wayward souls, lost in sin, back to God. Then there came to him the deepest longing that he might have in his own life a Pentecostal outpouring of the Spirit of God. He felt he could not go on with his ministry without this new baptism of power. He went alone to his room, and asked that no one call him. He said: "When the Lord pours out His promised blessing of the Spirit, then only do I want to come back to my family." A whole day went by, but the good man did not put in his appearance. Then the second day passed, yet he did not come. On the morning of the third day his study door opened. Mrs. Bartome said: "I was the first to see my father. What a glory of heaven bathed his face. It shone like I think Moses' must have shone when he came down from the holy mount, where he had seen God." It was shining with "that light that never shone on land or sea," the light with which God wishes to light every life that cometh into the world.

Greater then was the joy and uplift that came to all the household of the manse when God bathed with a divine glory this man of God, to make him such a mighty power afterwards for the proclamation of the glad news of the promised Pentecostal power, Mrs. Bartome said, was the joy and uplift and heavenly insight that flashed into her soul when the little Scotch laddie said, in his



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simple artless, God-revealed way, "The chief end of almighty God is to glorify man that He may enjoy him forever."

God wants to glorify Himself in our bodies and minds and spirits as He thus glorified Himself in the body and mind and spirit of Jesus. He wants us to be one with Him in the power of the eternal spirit, overcomers of sin and sickness and death and all the gloom of the tomb, and be filled with all the power of heaven and earth and the joy of the angels. For with Him we are to be lifted far above the angelic. He wants to take the world, hell-bent, and so change it by the coming into the lives of all, such an infinite power and glory of His Spirit, that His will will be done on earth as it is in heaven, and He will so reign in our hearts by the power of His love, that we shall be joint inheritors with Jesus in His power and His glory for ever and ever. The chief end of God is to thus glorify Himself in us, that He may enjoy us forever and forever. Glorify thy child that thy child may glorify thee, as thy will is thus revealed in the mind that is in Christ Jesus. Only in our faith victory over sin, sickness and death can this ever come about.

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In chapter fifteen, in the author's book, *THE DIVINE ANTIDOTE TO SIN, SICKNESS AND DEATH*, it is far more fully shown that the "cloud of witnesses" has been evident throughout the whole history of the Christian Church, and is *The Crowning Truth of the Centuries*.



## VIII

### THE FULL-ORBED MESSAGE OF JESUS

KNOWING what the will of the Lord is as revealed in the mind that was in Christ Jesus seems to be pretty much the common denominator of all the various healing movements and cults, that today are spreading to the ends of the earth.

In the third century, as is well known, there broke out what is known as the Gnostic movement in the Christian Church. This was dominated by that same intellectual purpose, viz., to know that the will of God more fully is for the race as revealed in Jesus. As most know, the school known as the Manichæans seems to have had by far the greatest element of virility in it. It certainly had the broadest intellectual content and was steeped in the deepest spiritual and more or less mystical interpretation of the historic facts and teachings of Jesus. Its inherent power to live carried it for nearly a thousand years down the centuries. It was this phase of Gnostic philosophy that so deeply gripped Augustine. So great was its lasting influence upon him that it colored his whole system of theology—the Augustinian theology, which has had pretty much the right of way in the thinking of the Church from that time on throughout the Christian centuries.

The same psychological fact that was so basal in the

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whole Gnostic movement—the power of understanding what the fuller will of the Lord is as revealed in the mind that was in Christ Jesus—lies as the basis of all the great healing movements of the present day, which are exerting such a powerful influence upon people, and making the Church feel that they must reckon with them for a larger interpretation of the full-orbed message of Jesus.

Christian Science, which is more or less the mother of all the healing movements, for all of them are more or less inspired by and colored by it, is certainly based on the fact of health through understanding what the will of the Lord is as Jesus more fully reveals it by His Spirit. All forms of New Thought, whose names are almost legion, have the same interpretation of life basis. The *Unity* work, for example, much the largest and perhaps the most outstanding, well illustrates this. It has grown to have branch centers in all our large cities, and in many of the largest on the other side of the sea. Its literary output is little less than enormous. Its monthly official magazine has a circulation of over 400,000 copies. Its weekly journal is nearly as large as this in its circulation, while its business man's magazine, applying the truth of the *Unity* for success in business, is to be found in the business offices and homes of multitudes of our best people, both within and without the Church everywhere.

In both Christian Science and in all the New Thought movements there is the deep cardinal conviction that the will of God for humanity is that sin, sickness and death, and failure of any sort, have no part in His program for mankind. These are but the terrible travesties and tragedies of the truth of God that is trying to work itself

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out within us. They are not God's good pleasure for any of us. They are, one and all, but "the delusions of mortal mind," as Christian Science puts it. They are not the manifestations of the divine reality, but the "ghosts and goblins" and black phenomena which appear in the *absence* of that reality—of the mighty immanent presence of God in human life; who is ever struggling to make us healthy as well as holy; perfect and successful as the Father in heaven is perfect, and will withhold no good thing from those who walk uprightly.

The whole movement of Christian Science and New Thought may well be called the Neo-Gnosticism—the New-Gnosticism that is upon us. For it is doing for our age, in a fuller interpretation of the mind of God revealed in Jesus, just what the Gnostic movement aimed to do (only to a much more limited degree) in the third century of the Christian era; when, under the Greek influence upon Christianity, there were all kinds of attempts made to give the everlasting good news and glad tidings of Jesus, a larger and fuller intellectual content. All these modern healing movements are a more or less right and righteous protest and rebellion against any formulation of the Christian faith that does not recognize that God is the same yesterday, today and forever in His readiness to forgive all our sins, heal all our diseases, to deliver us from the fear and fact of death, and banish fear and failure out of our lives, as far as the East is from the west, so they will be remembered no more against us forever.

So it seems these healing movements have come into the kingdom at just such a needed time as this, when the

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Church has so failed to grasp and proclaim this full-orbed message of Jesus.

We certainly most sadly need a fuller message of our blessed Lord, to make more clear that His salvation is for the whole man as truly as for the whole race. We have got to reckon with sin and sickness and death; with failure and all the handicaps that beset us. We have got to deal with them so we will be no longer overcome by them, but be overcomers of the black and universal handicaps that everywhere beset us.

If the Church of the living God is to learn anything through the light of experience, we must see that as truly as Augustine was profoundly influenced by the best of the Gnostic movements, and found it one of the most vital factors in the new framing up of the "faith of our fathers" in a system that has stood the test of the centuries; so today some mighty soul must catch the glory glimpse of the world's universal need, and God's all-glorious universal purposed provision for meeting the same, and frame up a still larger theological system, including in it a most vital place for God's will and way for the banishment of sin, sickness, death and failure of every sort. Such a creed only will have in it such a power of the *e pluribus unum* that it will bring back a united Christendom in both life and Spirit. Something like this must be the heavenly forerunner of that day divine, when the Church militant will burst forth into the Church triumphant.

All these great New-Gnostic movements, with healing as a most vital factor in their program, are but the prophetic voices of some such new day and true day of the

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Lord when all shall know Him aright, from the least unto the greatest.

President Butler says the world is waiting for some new and mighty synthesizer, who will do for us what Bacon and Dante and Milton did in their immortal messages for mankind. All things seem to point to the fact that it is along some such line that this great synthesizer and unifier of Christendom will be so led of the Spirit to bring forth the greatest epic that has yet blessed the earth.

The world is waiting with great expectation for such a teacher sent from God. He will be one to show us that God speaketh, not spake; that God spoke not only through John Chrysostom, John Knox, John Calvin and John Wesley, as truly as He spoke through John of Patmos; but that I, too, am a bard of the Holy Ghost. He must show that the infinitude of God is in man, as Jesus fully felt it, and we have well nigh lost it. In the words of Emerson at the close of his immortal address at the Harvard Divinity School, almost a century ago: "I look for the new teacher who shall follow God's shining laws of truth; that he will see them full-orbed; shall see them rounding into complete grace; shall see the world as the mirror of the soul; shall see the identity of the law of gravitation with purity of heart; shall see that Ought and Duty are one with Science, with Beauty and with Joy." Above all, he must show that men are made to be one with God and one another, in the love and power and glory of that heavenly unity of God and Jesus.

Such a new and fuller faith will not criticize the various healing movements of our day by sneer and sar-

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casm. They will criticize them as Raphael says, by *creation*—by showing the larger and more excellent way the Spirit of the Almighty is revealing to us. Then we will see that what we call heresies are but the voice of God saying to men, “Here, I say, is something you have overlooked, in the full wisdom that is to come down from heaven to bless the earth.”

We will then find this great Neo-Gnostic movement upon us is but the John the Baptist calling all men to repent of their sins of seeing but the half-truth that is in Christ Jesus; and calling them to see the truth, the whole truth, and nothing but the precious, priceless truth revealed for the full and universal redemption of the restless world.

This is the key to the divine knowledge which has been taken away; and can only be restored again in understanding more fully “what the will of the Lord is revealed in the mind that is in Christ Jesus.”

This is the key to the Scriptures that, through all its pages run, widening with its unfolding, with the coming of the *Son* and sons; and the coming of “that golden morn of the day divine.”

It is the key to the kingdom of heaven—the reign of God in the hearts of men, where “all’s law, yet all’s love.”

“It is the golden key that opes,  
The portals of eternity.”

Benjamin Franklin said, “He who will restore to men the primitive principles of Christianity will alter the face of the world.” He who will take this full-orbed faith of



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Jesus as God's creed for His whole creation will do even more. He will hasten with "seven league steps from mountain peak to mountain peak" the coming of the Millennium, the day long promised as the new heaven, the new earth and a redeemed humanity.

## IX

### PRACTICING THE HEALING PRESENCE OF GOD

PROFESSOR JOSIAH ROYCE, who, in the estimation of Professor James, of Harvard, was America's greatest philosopher, in one of his last volumes, says:

"The inductive sciences owe their greatest advancement to the greatest inventors of hypotheses. . . . But the more novel and daring an hypothesis is, the more in advance of verification it may be, the more improbable it will appear; and the greater are the risks the inventor seems to run, when he first proposes it. . . . The hypothesis which is to win in the advancement of science a really great place, must often be at the moment of its first invention, an apparently *unlikely* hypothesis—a poetic creation, warranted as yet by none of the facts thus far known, and subject to all the risks which attend human enterprise in any field. The mind of man has a happy instinct for inventing hypotheses, which has shortened a task, which if left to chance and to patience, would have proved hopelessly slow. Each new hypothesis of high rank is a new creation, which is no mere re-adapting of world habits already slowly acquired. They are the permanent *per saulto* leaps toward the glory-goal of the world."

Sir William Ramsey, whose monumental archæological works on the Biblical cities of Asia Minor are of such im-

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portant and permanent value, says quite as forcefully: "What do we read and re-read the Bible for, but ever to make larger and more daring life hypotheses."

It may seem to the reader of these pages that no more iconoclastic hypothesis of the Christian life could be made than is in this message. Be that as it may, it is not half as much so as Jesus' message was to the general religious belief of His day. "We need to be shocked out of the smug complacency of our religious belief today," as a great leader in one of our foremost universities has recently said. The half has never yet been told of the mighty iconoclastic message of the Nazarene, whose vision is to remake the world.

Doubtless the best way of testing Christ's truth is by putting it into practice. If we but practice the healing message of Jesus as laid down in His own words, we will know that it works. It works wonders. It works just as Jesus said it would, in the saving of the sinners; healing humanity of all the diseases mortal flesh is heir to; and even making the dead live once more.

To accomplish all this we are *first* ourselves to ever live and move and have our being in the abiding consciousness that our fullest deliverance is the will of God revealed in the mind of Christ Jesus, for us all and forever.

We are ever to believe as Jesus always did, that the Spirit of the Almighty *is always within us* working to will and to do of God's good pleasure, which is to make us holy as He is holy and perfect as the Father in heaven is perfect. This must mean that He who is above all and through all and in us all, is thus ever immanently present

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to make us healthy as well as holy; for God delighteth not in the disease or death of any sinner. In His life there is fullness of life from sin, sickness and death. This is our glorious liberty forever with which Christ Jesus frees. Professor James loved to put it somewhat thus: "God is above all and through all and in us all. He is in the birds to make them sing. He is in the flowers to make them bloom. He is in the stars to make them shine,

"Forever singing as they shine,  
The hand that made us is divine."

But He is in *us* to conform us into the glory of the Galilean." With such an abiding consciousness of the indwelling of God in our bodies and our spirit which are His, sin goes; God rectifies. Even sex sin goes like the mist of the morning at the coming of the dawn. Sex no longer becomes a fiery, ungovernable steed harnessed with the calm, well-governed reason, to the chariot of life, as Plato felt it. It is changed to the highest, holiest gift of heaven, as sacred as a Sacrament. Home, from which our beautiful first love has often flown out at the window, comes back again through the door—the Christ door of the Spirit. It comes not merely to sojourn, but to abide for ever more. Even the foul fiend we call "Incompatibility" goes like the darkness at the coming of the day in the presence of such a Christ Spirit; and life is once more fair as the morning, with love, courtship and marriage all over again.

In the fullness of the Spirit, which is most surely ours, we are not only to reckon ourselves dead unto sin and

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alive unto God, but dead to all sin's fruitage as well. We are to reckon ourselves dead to disease and alive to perfect health. We are to reckon ourselves dead unto death and alive forever in His deathless life. If thou wilt but so believe this in thy very heart of hearts, thou wilt see such a glory of God "in the face of Christ Jesus," that one will know that he is actually born again, and has passed from death unto life in all that mighty overcoming power of God, that Jesus manifested and declared was the will of God for all who, with Him, enter into God's blessed unity of the Spirit.

We are to see ourselves as God sees us, as revealed in Jesus. Looking unto Him as the great ultimate in the life of the Spirit, for He is the great author and finisher of this all-triumphant life of the Spirit. I am not by unbelief to resist His Spirit by saying this is not God's will for me. I am not to grieve the Spirit by saying He is not able and willing to do for me far more abundantly than I am able to ask or think. I, above all else, am not to quench the life of the Spirit by saying I have committed such an unpardonable sin I can never enter into this glorious fullness of our divine inheritance in Christ Jesus. "The unpardonable sin" is, as Gipsy Smith says, that we will not accept full pardon from God, that we may enter into the full glory of Him who is not only the express image of the Father's glory, but the expression of the Father's race purpose. Fear not, little flock, it is the Father's good pleasure to give you such a full and all-glorious deliverance. It is not by might or power or "tenaciously holding on;" but by just quietly believing it; and then forgetting about it. "Leave the miracle

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with Him," as to the wondrous witness of the emancipating Spirit's power.

This way of the Lord, so simple that a little child can grasp it, is often hid from the wise and prudent and revealed unto the babes in Christ. No matter what our creed or color or culture; no matter whether we are royal born or of life's poverty born and humblest; as wide as man is found "is the wideness of God's mercy" for our mighty freedom of the Spirit, in Jesus. If thou shalt but believe thou wilt see the glory of God. Practicing the healing presence of Jesus in this simple spirit will make you ever feel that

"The great Physician now is near,  
The sympathizing Jesus."

But for our perfect abiding in Him, one must not put his hand to the plow and look back, but ever keep his face to the heavenly morning, and "catch the glory of the forward look." He must believe God's Spirit is ever within us trying to express itself in terms of the "good," the "better," and the "best." Not only are we to believe "nothing but my good will ever come to me," but ever "the best is yet to come." God desires, and is ever trying to express Himself in us in ways of joy and fullness of life, beyond what we are able to ask or think.

The best physicians of earth are ever telling the suffering ones that worry about the future is the greatest deterrent of perfect health and happiness. Worry kills. It kills more in life than any enemy on the battlefield. Sickness slays its thousands, but fear its tens of thousands. Fear is the source-curse of the race. We do not



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think of it as sin, but it is a sin most heinous. As Thoreau long ago said, "Nothing is so much to be feared as fear. The sin God hates most is fear. He thinks Atheism innocence in comparison with it." It is fear that puts us in the very forefront of the catalogue of the damned, as told in the closing words of Revelation. For it is "the fearful (fear-filled) and unbelieving, and the abominable, and murderers and whoremongers and sorcerers and idolators, and all liars that shall have their part in the lake which burneth with fire and brimstone."

It has well been put in a leading editorial in a recent *Outlook*: "To dispel ignorance and fear is to make a new world out of an old one." To dispel the ignorance of what the full will of God is revealed in the mind that is in Christ Jesus is as bound to dispel the race fear as light dispels darkness. And, what is far more, it opens up a glorious new world for our outworn old one, far surpassing any that geographical and scientific discovery has ever as yet brought to us.

It is for this reason God is ever saying unto us, "Fear no evil." It is for this reason Jesus, the Great Physician of our humanity for sick souls, sick bodies and sick society, is so anxious to cut fear out of our lives. It is for that reason that He is as much the solver of "the bread and butter problems" of our lives as being a Saviour from our sins, diseases and our death-conqueror. He is as near to us as bread-winners, as soul-winners, or He never would have asked us to pray, "Give us this day our daily bread." What a clear call for a faith to banish fear are Jesus' words:

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“Take no anxious thought for the morrow, what ye shall eat or what ye shall drink or wherewithal ye shall be clothed. Your heavenly father knoweth that ye have need of these things before ye ask him. But seek first the kingdom of God and his righteousness, and all these things shall be added unto you. Consider the lilies of the field; they toil not, neither do they spin, and yet I say unto you, that Solomon in all his glory is not arrayed like one of these. If God so clothes the grass that today is and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith. He is more willing to give good things unto you than parents to give good things unto their children.”

“He cares for us, trust Him.  
Yes, ‘Leave it with Him.’  
The lilies do, and they grow,  
Yes, they grow.”

Lest the disciples might feel this is an idle dream more than a great divine reality, as the representative on earth of the Father's good purpose, He becomes their great provider as well as the great prophet. He feeds with the few loaves and fishes the thousands, gathering up of the fragments far more than the food He blessed, which so abundantly multiplied. He tells the toiling disciples on the Galilean lake that, if they would but cast their net on the right side of the ship, tho they had toiled all night, taking nothing, their catch would be in abundance. As they obeyed the heavenly command, they were not able to draw in the net of fishes without its breaking; so great was the catch almost instantly.

The very last thing after the resurrection that Jesus

did for His disciples was to show them, as never before, God was to be ever their great provider. The little chosen band was in utter discouragement after the greatest tragedy that could overtake them. Under the leadership of Peter they went again back to their nets. They toiled all night again, yet took nothing. Then, in the early hours of the dawn, "they saw Jesus standing on the shore, but knew not that it was Jesus." "Children, have ye any meat," rang out once more His words with the deepest solicitude. Then came the almost heart-breaking reply: "We have toiled all night and taken nothing." "Over on the right side of the ship cast your nets, and ye shall find." It was the same old command, followed by the quickest obedience. Then was wrought one of the most astonishing of all Jesus' miracles. They drew the nets to land with a hitherto unheard-of draught of fishes—"a hundred and fifty and three great fishes; and for all there were so many, yet was not the net broken." Why die of fear for food when we are ever in the presence of such a bountiful provider!

In the joy of the new birth, this glorious reality of God's unfailing care to His trusting children ever comes home with mighty power. Philip Cabot, after he caught the heavenly vision, which he afterwards told in his matchless words in his little book, *Ye Must Be Born Again*, puts the conviction in these telling words:

"The man who works for the service of God will never lack employment, for it puts reliability and power into every work he puts his hand to; so that to his employer he is a treasure trove. The man who works for God first and the dollar second, will never lack the dollar. God's

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service to society is always God-paid. The man animated with the spirit of such service, will be the last man dropped from the payroll by the shrewd employers. Business depressions may come and go, but the hold of such a man upon his job is too strong for them to break. No depression is deep enough to reach or discharge him."

Thus, living in such an assurance of faith, one "will fear no evil." Our life success is our inalienable birth-right. It so keys life up to the divine confidence that you can cry out in the most heavenly defiance: "Impossible! Let me never hear that blockhead of a word again!" All things are possible with God. All things are possible to him that believeth.

The great God of plenty never purposed His trusting children to live on poverty row. "No good thing will he withhold from those who walk uprightly." Faith is made to lead us into the promised land "flowing with milk and honey." In our full abandonment to the will of God comes His abounding life in abundance.

This is the most beautiful motif running all through salvation's heavenly hallelujah music.

It is the very heart of the opening psalm of the Psalter, the hymn-book of the Old Testament Church.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scoffer. But his delight is in the law of the Lord, and in that law doth he meditate day and night. He shall be like a tree planted by the rivers of water. His leaf also shall not wither and *whatsoever he doeth shall prosper.*"

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It is this same truth which flashes forth with such power and untellable beauty in the vivid imagery of Ezekiel. The great stream of water of life, which the seer saw, flows from beneath the altar and between the door-posts of the temple out throughout all the world. Everywhere it is enlarging and bringing nothing but unheard-of fertility "wherever the stream floweth." The barren and waste places are made "to blossom like the rose." All the salt marshes are turned by its healing waters from bitter to sweet. Wherever the river goeth it bringeth forth abundant life. Fishes without number and kind are in abundance. Along the banks of the stream grow the trees of life, bearing monthly fruit. And "the leaves of the tree are medicine" for bringing all creatures into perfect health.

It was this same deep confidence in the abiding providing of God for all His children that filled Jesus' life with confidence and rapture, and was manifested, as we have seen, in such undeniable and undownable reality. Paul caught the same mighty confidence in God for our every need. "My God will supply all your needs richly out of the fullness of his storehouse which is in Christ Jesus our Lord."

Then comes the consummation of this faith rapture in the final words of the Book of Revelation that has ravished the heart of the ages. The spirit, in giving it utterance, seems to have picked up the mighty vision of Ezekiel and enlarged upon it with such a transcendent power and beauty that it has ever charmed and changed the world, transforming it from "a desert drear" to the very garden of the gods.



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Out from the "throne of God and the Lamb" comes the river of life that is more than to make the desert bud and blossom like the rose, bringing plenty for want everywhere. It flows thru the streets of the city, even a city as foul as "great Babylon" that by its sin and licentiousness caused the downfall of the ancient world." On either bank of this river of life and in the midst of the very foul streets through which it flows is to be found "the tree of life," the greatest and most precious gift of high heaven to the world. This tree was to bring forth all manner of fruit, yielding its fruit every month, and the leaves of the tree were for the healing of the nations. The leaves were to be the medicine of heaven to cure every sin and disease curse of the world. Even "a broken heart," that the Jewish adage said "who can cure," was to be made perfectly whole; for "he healeth the broken in heart, and bindeth up their wounds." Sick bodies, sick souls, and sick society the wide world over was to find "the leaves of the tree of life" the full panacea of heaven for every sickness and sorrow and heartache of the world. God has most surely provided a way by which we may all become members of His great household of plenty as truly as His household of faith, true children of the kingdom prepared for us from the foundation of the world.

All this truth can be summed up in a word, one living word that is bound to transform the world.

General Foch said that the greatest marvel in the world to him is *the utter simplicity of the greatest truths*.

The late Dr. Clarke, who gave us the greatest work on a system of theology to our generation, in the closing



pages of his little personal memoirs, says almost identically the same thing. Here are his burning words:

“When we shall discover the real key-thought that will let us into the kingdom of heaven Christ came to reveal, we will be surprised at nothing so much as *the utmost simplicity of it.*” What can that thought be more than this, that the Holy Spirit, that God is more willing to give unto all who ask Him, than parents to give good things unto their children, is naught else than a faith that **GOD IS IN US FOR EVERYTHING?**

It is a realization that “all my springs are in Thee.” The springs of love and joy and peace; of power and beauty and the everlasting truth; the spirit that overcomes all things.

“Sisters of the sacred well,  
That from beneath the throne of Jove doth spring.”

It is the great stream of life flowing from the throne of God and the Lamb, that is to Christ-vivify our whole humanity, changing it from a race of mortals to a race of immortals; a race of gods in ruins to gods restored. It is the divinity within us that shapes our ends, rough hew them though we will; for He is within us by the power of the Eternal Spirit, to conform us unto the image of His Son. We are indeed all made “to be like God,” as Plato so clearly saw. “Ye are all gods,” as Jesus felt the crowning glory of Israel’s prophetic vision, that He said can never pass away, but will be most gloriously fulfilled. “Gods in the making;” that is the key to the Scriptures and the key to the mysteries of our unfolding world.

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Athanasius, when but twenty-five, won the day of the great Council of Nice when he arose and said: "Give me authority to go back to my people and tell them that God was made man, that man might be made like God." It is this same great truth that fired the heart of Anselm centuries later, when he wrote his immortal classic on *Cur Deus Homo*—why God became man. It was that man might, in Christ, become like God. Scrougs, one of the most promising sons of Scotland, who died so young, long before he had reached manhood's noon, caught the same mighty vision and phrased it in his immortal words, "The life of God in the souls of men" is the crowning purpose of the coming of the Son of man.

"Know this, O man, sole root of sin in thee,  
Is not to know thine own divinity."

God is in us to banish all fear, to change our poverty into plenty, and to forgive all our sins, heal all our diseases and crowning us with the greatest glory of all creation, Christ's death-conquered and death-conquering life. In this simple, sublime faith we will have "the will to believe" what Jesus believed. We will have "the will to live" the life that Jesus lived. We will have "the will to conquer" all things, for there is actually within us the very spirit of Jesus, who was the full and everlasting world-conqueror. Even death, the last enemy He came to conquer, must by this faith go down before us like Goliath before the shepherd lad, who became thru this faith the rarest seer and soul-singer of the race.

We will conquer not by brute might and power, but by the spirit of wisdom that cometh down from above, ever

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manifesting itself in abiding and boundless love. For, as McKinley said, "There is nothing so kingly as love." And as Lenier even more forcefully puts it: "When life's all love, 'tis life; aught else is naught." The universal "Reign of Law" will ever be found but the complement of the universal "reign of love," the other half of God's perfect whole of our humanity.

In such a faith and life we will all fearlessly face "all lions in the way," and find them as did Bunyan's Pilgrim, "chained lions;" "for nothing can molest or hurt in all my holy mountain, saith the Lord." "Evil may attack us, but never harm us," as Milton said.

In such a faith there comes the peace that passeth all understanding, and the joy of sons of light and the angels of God. "In God," "In Christ," "In the Spirit," "all things are yours and ye are Christ's and Christ is God's."

In such a full-orbed faith of Jesus, we rejoicingly cannot help but say:

"Three words from out the heart of faith,  
Thrill all the ages through and through;  
Three living words; three words of power,  
God's living message—*Christ in you.*"

Jesus must have felt that such a faith was the key and core, the crown and the glory of our whole creation. For when asked the secret of all godlike living, His quick and unanswerable reply was, "*Have faith in God.*" This is the victory that overcometh the world, even our faith, as Jesus was the possessor, revealer, and impartor of it to all mankind, who will but believe that the life of God in the Son of man was the life of God for us all.

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"This faith, in itself, is the Holy Ghost," as Kuyper, the great Dutch statesman and theologian, has said in his masterly work on *The Holy Ghost*; for it is naught else than recognizing that God is indeed in us all for everything.

Such an abiding and all-triumphant faith is what Ibsen sensed in his "Ghosts," and well calls it the "Third Empire," where "God reigns upon the throne of man, and man upon the throne of God." It is, he says, to be "the last scene in the last act of the drama of history," upon which it seems humanity is just entering in the greater program of our unfolding world. For we are most surely passing out of the reign of materialism which can end in naught but death, into the age of the Spirit, in which there is bound to be fullness of life for all and forever. It is the wonderful moment in the alchemy of time when matter is not merely "submitting to the Spirit," but is sublimated into the all-glorious life of the Spirit.

Here men and angels are made to take their stand forever, for God has purposed before creation's dawn, we dare not in the line of divine duty do otherwise.

Practicing the presence of God by such a faith is bound to make one perfect as the Father in heaven is perfect.

"As thy faith is, so shall it be unto thee."

Such a faith ushers in that all-glorious moment when "this corruptible must put on incorruption, and this mortal shall put on immortality, and death will be forever swallowed up of life"—the death-conquering life of Jesus.

For it is nothing but the spirit of Jesus, the spirit of

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the everlasting truth, the very spirit of God Himself, that can touch this death-doomed world of ours and lift it into its deathless life again. Well has it been put by an English poet in these words:

“Over against His dead,  
God sat in silence; for the earth was dead.  
And daily lay her awful bier,  
Wrapped round in darkness; yea, her shroud was wrought  
Of clouds and darkness; for the earth had died  
Full of great strength, by sudden smitten down.  
The earth was dead, and laid upon her bier,  
And God sole mourner, watched her day and night—  
The living God a Watcher by the dead,  
Sole mourner of the Universe for her  
Who had been once so fair.

. . . . .

Soul mourner, for in the dark outer room  
The devils danced and sang for very joy,  
Because God's so beloved earth was dead,  
And must be shortly buried out of sight  
To perish.

Still—over against His dead  
God sat in silence.

But behold there came  
One treading softly the house of Death,  
Down from the angels, through the room.  
He came as comes a king, unto the place  
Where lay the dead. And He laid His right hand  
Of strength on her and called her tenderly,  
Saying, ‘Arise, beloved, from thy sleep,  
For I will ransom thee from Death to Life;  
Arise and live.’ And He did raise her up  
By His right hand, presenting her to God  
All glorious, as one who had been dead,  
And hath found life and immortality.

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And God, the Mighty God, did there rejoice,  
And rest in His great love; for this His Earth,  
Which had been dead, was living in His sight.  
Therefore He crowned with many crowns His head,  
Who had prevailed to ransom her from death;  
And also laying joy upon her head  
For everlasting, He made her Bride  
Of Christ, the King.”

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There is a fuller and perhaps more practical putting of the message in this chapter, in the seventeenth chapter of THE DIVINE ANTIDOTE TO SIN, SICKNESS AND DEATH, which is entitled *The Truth Practically Applied*.



## X

### THE HEART OF OUR HYMNOLOGY

THIS full deliverance which is ours from sin, sickness and death in Christ Jesus, is the very heart of our hymnology. It runs like a golden thread through all the sacred songs of the centuries. And that means far more than we at first realize. Just as the truest expression of the religious life of the Old Testament is to be found not in its Levitical codes but the Psalter—the hymn-book of the Old Testament Church—so the very truest and most life-revealing and life-uplifting power of Christendom is to be found not in our theologies, but in the best-loved songs of the sanctuary.

Professor Charles Hodge, perhaps the ablest theologian America has produced, said shortly before he passed away that the hymns of the Christian Church, far more than all its best systems of theology, are the truest revelation and expression of the life-giving power of the redemptive message of Jesus. The very closing moments of his life was a most undownable evidence of this. The last time he was at the chapel service of the Seminary of Princeton, where he had been such a power for over half a century, he found himself too weak to stand up and conduct the service. Still he tried to do so. He had just read the portion of the Scriptures he most loved, the eighth chapter of Romans. Then he started to give out the hymn. It was his favorite one of all our hymnology:

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“How firm a foundation, ye saints of the Lord,  
Is laid for your faith in His excellent word.”

When he came to the reading of the last verse, he no longer had the strength to finish.

“The soul that on Jesus hath leaned for repose,  
I will not, I will not, desert to its foes.  
That soul, tho all hell should endeavor to shake,  
I'll never, no never, no———”

The great and good man's strength was gone. He, with the help of one of his long associates, sat down. Then, gently waving his hand to the side, he added in tones scarcely audible, “no—never—forsake.” The great soul of the famous theologian was soon in its heavenly rest. It was wafted heavenward on the wings of one of the Church's most sacred songs, and not on the mere diction of the theology, of which he was such a mighty exponent.

Philip Schaff, who was without question our greatest American Church historian, said near the close of his years, that he was most deeply and profoundly impressed with the fact that the hymns of Christendom, far more than its best church history, best interpreted the real message of the Gospel to the Christian Church. After writing his monumental history of the Christian Church, followed by a most exhaustive study of its creeds, which he brought out in his *Creeds of Christendom*, the ablest book along this line ever published, he turned to the early hymnology of the Church. There he found a deep, aching void for his heart for the first time filled, that was never satisfied in the formal theology or the great histories of the Church. He said these hymns brought him

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the peace of heaven that had never come in the long study of the creeds and history of the trials and tribulations of the historic Church.

Oliver Wendell Holmes once said that when you write prose you can say what you wish, but when you write poetry you say what you must. The Muse casts a spell over the heart of the poet, and becomes his "imperative ought." He speaks as the Spirit gives him utterance. So the great hymns of the Church universal are, ever have been, and ever will be the truest utterance of the Holy Spirit of the eternal and priceless truth as it is in Christ Jesus.

The most remarkable thing is that our hymnology just rings with the truths that were the fire and fervor of the heart of Jesus—the very things we have been discussing as the cardinal truths in the full-orbed message of Jesus. It is our deliverance at all times and everywhere from the dark powers of sin and sickness and death. If we had nothing but the songs of Christendom, we could rewrite the whole redemptive message of Jesus, far better than we could from all the creeds and histories of the Church.

Here are just a few of these sacred strains of our great redemption that have become most precious to us. They are taken almost at random from the great hymns of the Church, but they mirror our Lord's full message perfectly. They are straws telling just how the winds of the Spirit have ever blown down the centuries.

### *I. Christ Our Sin-Deliverer*

It seems almost a waste of time and type to tell that

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this is the great foundation truth of the faith of our fathers, as it is voiced in the hymnology of the Church. Here are a few of the stanzas of these classic hymns giving outstanding evidence of the sole redemptive power of God through Jesus. Besides the beautiful hymn, "How firm a foundation, ye saints of the Lord," which Dr. Hodge so deeply loved, are these:

"Just as I am, without one plea,  
But that Thy blood was shed for me.  
And that Thou bidst me come to Thee.  
Oh, Lamb of God, I come, I come.

"Just as I am and waiting not,  
To rid my soul of one dark blot;  
To Thee, whose blood can cleanse each spot,  
Oh, Lamb of God, I come, I come."

---

"Not all the blood of bulls and goats,  
On Jewish altars slain,  
Can give the guilty conscience peace,  
Or wash away the stain."

---

"There is a fountain filled with blood,  
Drawn from Immanuel's veins.  
And sinners plunged beneath that flood,  
Lose all their guilty stains.

"Dear dying Lamb, Thy precious blood  
Shall never lose its power,  
Till the whole ransomed Church of God,  
*Is saved to sin no more.*"

---

"Rock of ages, cleft for me,  
Let me hide myself in thee.  
Let the water and the blood,  
From Thy riven side which flowed,

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Be of sin the double cure,  
Cleanse me from its guilt and power."

---

" Oh, for a thousand tongues to sing,  
My great Redeemer's praise;  
The glories of His righteousness,  
The triumph of His grace.  
" He breaks the power of reigning sin,  
He sets the captive free;  
His blood can make the foulest clean,  
His blood avails for me."

---

" I hear Thy welcome voice,  
That calls me, Lord, to Thee,  
For cleansing in Thy precious blood,  
That flows from Calvary.  
I am coming, Lord, coming now to Thee;  
Wash me in Thy precious blood,  
That flows from Calvary."

The Dean of Bristol, more than two and a half centuries ago, said: "A song may find us when a sermon flies."

An editor of one of our leading dailies told me how he had once gone wrong in his business career. In utter despair of ever being able to recover himself, he decided to go out to the lake and drown himself. It was Sunday night when he started to do the awful deed. On his way, he incidentally passed a church and heard them singing the dear old hymn, "Nearer, my God, to Thee." He sat down on the stone steps, buried his face in his hands, and began to sob like a child. The hymn found him, and turned his prodigal heart back to God; and his feet back into the ways of rectitude, which made his life a pronounced success afterwards.

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If we could but read the hearts of the soul-hungry, and the soul-saved, down the centuries, we would be surprised beyond words to tell how the great hymns of God's people have times without number checked men up in their sins, turned their lives right about face toward God, and built them up again into the likeness of Him who is the Alpha and the Omega of the world.

### *II. Christ Our Healer*

There is nothing that Christendom, both in its church history and theology, hesitates more than all else to talk about than Christ our Healer. And yet this is the very thing that rings out with the very fire of heaven and power from on high in our hymnology. In view of this, we wonder why the Church has not more fully reckoned with it in its great *credos* and history of the Church He founded, that the very gates of hell can never prevail against it.

Neander, the great church historian of the last century, after finishing his large work on the *History of the Christian Church*, began to look into the everyday Christian experience of the people down the Christian centuries. The thing that surprised him beyond measure, he said, was that in these people's daily lives, the healing power of Jesus was everywhere constantly sought and found, by most believers. The ministry of healing was everywhere in evidence, and often as remarkable as in the earth days of Jesus. Then he wrote his large work on *The Christian Memorials*, showing how the gift of healing had been most sadly neglected by the Church in both its theology and authentic church history. But he found the great



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truth rang like the bells of heaven throughout all our hymnology. In the hymns of the Church, he said, he found the truest and fullest expression of the life of God in the sons of men transforming and unfolding their lives into the Christlikeness. In nothing was this more manifest than in the healing ministry of Jesus.

Here are just a few stanzas from many of our most familiar hymns, showing how the Christian heart in song found the warmth and the fire of the Spirit, in thinking of "The Lord as our Healer." They ever felt, as they looked into the face of the living Christ, they could most truly say: "Thou canst save and thou canst heal."

"The great Physician now is near,  
The sympathizing Jesus.  
He speaks the drooping heart to cheer,  
Oh, hear the voice of Jesus.

### *Chorus*

"Sweetest name in seraph's song,  
Sweetest name on mortal tongue.  
Sweetest carol ever sung,  
Jesus, blessed Jesus.

"The healing of His seamless robe,  
Is by our beds of pain.  
We touch Him in life's throng and press,  
And we are whole again."

---

"There's a wideness in God's mercy,  
Like the wideness of the sea;  
There is kindness in His justice,  
Which is more than liberty.  
There is welcome for the sinner,  
And more graces for the good.

## *The Healing Ministry of Jesus*

There is mercy with the Saviour,  
*There is healing in His blood.*

---

“ I lay my wants on Jesus,  
All fullness dwells in Him.  
*He heals all my diseases,*  
He doth my soul redeem.  
I bring my guilt to Jesus  
To wash my crimson stain,  
White in His blood most precious,  
Till not a spot remains.”

---

“ Open now the crystal fountain,  
*Whence Thy healing stream doth flow.*  
Let the fiery, cloudy pillar,  
Guide me all my journey through.  
Strong deliverer, strong deliverer,  
Be Thou still my strength and shield.”

---

“ Thou, Oh Christ, art all I want,  
More than all in Thee to find.  
Raise the fallen, cheer the faint,  
*Heal the sick and lead the blind.*  
Thou of life the fountain art,  
Freely let me take of Thee.  
Spring Thou up within my heart,  
Rise to all eternity.”

---

“ At even when the sun was set,  
The sick, Oh Lord, around Thee lay.  
Oh in what divers pains they met;  
Oh with what joy they went away.

“ Once more 'tis eventide and we,  
Oppressed with various ills draw near;  
What if Thy form we cannot see,  
We know and feel that Thou art here.

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"Thy touch has still its ancient power,  
No word from Thee can fruitless fall.  
Hear in this solemn evening hour,  
*And in Thy mercy, heal us all. Amen.*"

---

"Saviour, breathe an evening blessing,  
Ere repose our spirits seal,  
Sin and want we come confessing,  
*Thou canst save and thou canst heal.*"

---

"Thou to whom the sick and dying  
Ever came, nor came in vain,  
Still with healing words replying,  
To the wearied cry of pain.  
Hear us, Jesus, as we meet,  
Suppliants at Thy mercy seat.

"So shall sickness, sin and sadness,  
To Thy healing power yield.  
Till the sick and sad in gladness,  
Rescued, ransomed, cleansed and healed,  
One in Thee together meet,  
Pardoned at Thy mercy seat."

---

"Heal me, Oh, my Saviour, heal;  
Heal me, I a suppliant kneel.  
Heal me and my pardon seal.

"Thou the true Physician art,  
Thou, Oh Christ, canst health impart,  
Binding up the bleeding heart.

"Other comforters are gone.  
Thou canst heal, and Thou alone.  
Thou for all my sins atone.

"Heal me, Oh, my Saviour, heal;  
Heal me, as I suppliant kneel,  
To Thy mercy I appeal. Amen."

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"She touched the hem of His garment  
As to His side she stole;  
Amid the crowds that gathered 'round Him,  
And straightway, she was made whole.

"Oh, touch the hem of His garment.  
And thou, too, shalt be free,  
His saving power this very hour,  
Shall give new life to thee."

---

"He healeth me, Oh blessed thought.  
Oh words with heavenly comfort fraught.  
No matter what my sickness be,  
Still 'tis God's hand that healeth me.

"He healeth me, He healeth me,  
By His own hand He healeth me.  
His faithful follower I would be,  
For by His hand He healeth me."

---

"Out of my bondage, sorrow and night,  
Jesus, I come, Jesus, I come.  
Into Thy freedom, gladness and light,  
Jesus, I come to Thee.  
*Out of my sickness into Thy health.*  
Out of my want and into Thy wealth,  
Out of my sin, and into Thyself.  
Jesus, I come to Thee."

---

"Wide open doors before us stand;  
For vision, Lord, we ask,  
To see the need in every land,  
*Through us stretch out Thy healing hand.*  
We praise Thee for the task."

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The hymns of the Church ring out the power and glory of the Great Physician as ever present, for every time and kind of need. "I am the Lord that healeth thee."

## *The Heart of Our Hymnology*

### *III. Jesus Our Death-Conqueror*

When men boldly say, because they profoundly feel, that Jesus is indeed our death-conqueror today, yesterday and forever, they are, in the minds of many, voicing the most dangerous heresy that ever cursed the planet. Our church creeds have no place for such an article in it. Our church history has been about as silent about it as the sphinx. But our hymnology, all down the centuries, rings with this message of heaven for our full deliverance. The "power in the blood" never reaches such height in the vision of the Spirit as in the sacred songs of the centuries. There is poured out the glad news, with the joy of the angels, that Jesus is no more surely our sin-cleanser and disease-destroyer than He is our everlasting death-conqueror. These glorious strains speak for themselves with an eloquence of heaven that cannot be added to. Here are just a few such heights of song in the symphony of redemption that Jesus poured out upon all the world.

"Thou art the way, to Thee alone  
From *sin and death we flee*;  
And they who would the Father seek,  
Must seek Him, Lord, by Thee."

---

"Majestic sweetness sits enthroned,  
Upon the Saviour's brow.  
His head with radiant glory crowned,  
His lips with grace o'erflow.  
"To Him I owe my life and breath,  
And all the joys I have.  
*He makes me triumph over death,  
And saves me from the grave.*"

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"Crown Him with many crowns,  
The Lamb upon the throne,  
Hark, how the heavenly angels drown,  
All music but its own.  
Awake, my soul, and sing  
Of Him who died for thee;  
And hail Him as thy matchless king,  
Through all eternity.

"Hail Him, the Lord of Life,  
Who triumphed o'er the grave;  
And rose victorious in the strife,  
For those He came to save.  
His glories now we sing,  
Who died and rose on high,  
Who died eternal life to bring,  
*And lives that death may die."*

---

"Peace, perfect peace, in this dark world of sin;  
The blood of Jesus whispers peace within.

"Peace, perfect peace, death shadowing us and ours,  
Jesus hath vanquished death, with all its power."

---

"Oh bless the Lord, my soul.  
His grace to thee proclaim.  
And all that is within thee join,  
To bless His holy name.

"He pardons all my sins,  
Prolongs my feeble breath.  
He healeth thine infirmities,  
*And ransoms thee from death."*

---

"Breathe on me, breath of God.  
Fill me with life anew.  
That I may love what Thou dost love,  
And do what Thou wouldst do.



## *The Heart of Our Hymnology*

" Breathe on me, breath of God.  
*So shall I never die;*  
But live with Thee the perfect life,  
Of Thine eternity."

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" Holy Bible, book divine,  
Heavenly treasure, thou art mine.  
Mine to show by living faith,  
*Man may triumph over death.*"

---

" Ten thousand times ten thousand,  
In sparkling raiment bright;  
The armies of the ransomed saints,  
Throng up the steeps of light.  
'Tis finished, all is finished,  
*This fight with death and sin,*  
Fling open wide the golden gates,  
And let the victors in."

---

" No more, Oh pale Destroyer boast  
Thy universal sway;  
To heaven-born souls, *Thy power is lost,*  
Thy night, the gates of day."

---

So we can clearly see that this radiant, confidant, all-power of Jesus that we nearly lost in our historic theology and church history, has been preserved as heaven's most precious, priceless heritage in our hymnology; for it is the Bible of the common people. Nay, more, it is the book of God's universal *credo*. It is the song of salvation that finds us and brings us back to God, when the cold articles of creeds and history do oft lead us far astray. The hymnology of Christendom is its strongest and most vital and invulnerable argument that the sinless, sickless, deathless life, as the glory goal of God for all

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the world, opened up for "all people that on earth do dwell" in Christ Jesus, the world's everlasting Saviour and universal Lord. "Song saves," as Goethe says.

The hymns of the Christian centuries have, all down the years, "kept the heavenly home fires burning" on our heart altars, when they have smouldered and often well nigh gone out forever in our creeds and church histories. The songs of the sanctuary save!

## XI

### PENTECOST REALIZED

THERE is nothing humanity longs more for than the spiritual rejuvenation of the world. It yearns for the fulfilment of the great prophecy when the very windows of heaven will be opened and there will be poured out the blessing of the promised Pentecostal power.

Xenophon tells, in his *Memorabilia*, that the father of Socrates was told by the Auguries that his son should have the guide of his life *within him*, which was to be more to him than to have five hundred masters. This he did in his divine Demon; and for his faith in this as his sole guidance, he was compelled to drink the hemlock cup; just as Jesus, following the leading of the Spirit, was sent to Calvary. But it is just this heavenly Guide for all our lost humanity, that Jesus said will alone lead us into all truth, and bring us back into our long-lost glory as full sons and daughters of God. "For as many as are led of the spirit of God, they are the sons of God."

Professor Royce, in his last book, tells how he most deeply felt that there is nothing that both philosophy and theology, as well as all actual life, needs so much as to realize that our life of thought and action is to be found only "in the guidance of the Spirit." In nothing have we sinned more than not believing that the Holy Spirit is our final seat of authority; and it is only as we get back

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to Pentecost we will truly get back to our real world power. Here are his challenging words:

“The traditional doctrine of the Holy Spirit, neglected by the early theologians of the Church, even when the creeds were in the formative period of their existence, has remained to this day in the background of inquiry, both for the theologians and the philosophers. . . . This article of the creed regarding the Holy Spirit is, I believe, the one matter about which most who discuss the problem of Christianity have least to say in the way of a definite theory. Yet, if I am right, this is in many respects the really distinctive and therefore capital article in the Christian creed, as our creed suggests a theory of the divine nature. This article, then, should be understood, if the spirit of Christianity, in its most human and vital features, is to be understood at all. And this article should be philosophically expounded and defended, if any distinctive article of the creed is to find a foundation in a rationally defensible metaphysical theory of the universe.”

It seems from all quarters of the world this same conviction is voicing itself with mighty power.

Years ago, Rev. Wm. M. Taylor, D.D., who for more than a generation was one of the foremost men in the New York pulpits, was asked, near the close of his years, to write an introduction to a new edition of Arthur's *Tongues of Fire*, which has ever been considered a most marvelous interpretation of what the Church has always loved to call its Pentecostal power. In the preface words to the book Dr. Taylor says:

“Altho we are living under the dispensation of the

Spirit, it is remarkable that the work of the Holy Ghost has not received anything like the attention which it demands and deserves. Few sermons are preached upon it; it does not enter, as it ought to do, into the thoughts and prayers of the people of God. And it is in this, perhaps more than most other things, we find the explanation of the comparative feebleness and inefficiency of modern piety. Whatever, therefore, that tends to turn the eyes of the members of the Church of Christ to the great Pentecostal gift, which has never been revoked, and which still is as available for us as for those on whom it was first bestowed, must be fraught with blessings, both to believers generally and the world."

Professor Glover, in his masterly work on *The Life of Paul of Tarsus*, feels how deeply the Church has neglected the study of the gift of the Holy Spirit, ever to be its real and true source of power. He says:

"What the modern Church makes of the Holy Spirit, when it is not merely reciting quotations, it is hard to say: very little, might be the answer, if we were truthful. One great theologian of our day, at any rate, bluntly says, that no original work has been done by the Church on the Holy Spirit, since the days of the apostles."

Dean Inge, of St. Paul, gloomy tho at times he may be, feels nothing but the coming upon us of the Spirit from on high, will set the world moving victoriously Godward. Here, in a word, is the way he puts it:

"The best religious thought of our age seems to be converging upon Christianity, as the Religion of the Spirit. The external infallibilities, the infallibility of the

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Church and the infallibility of the Book, are giving way to the infallibility of the Spirit; bringing men into more sure and direct first-hand touch with God. It is making them feel God speaks as well as spoke. The religion of the divine awakening of the life of God in the souls of men is the only religion that burns the dross and chaff away, and leaves the pure gold refined in heaven's fire, and 'the finest of the wheat,' for the bread of life, which alone satisfies."

Professor Francis G. Peabody, one of the best known men of Harvard, feels all this most profoundly, and puts it thus in his last book, *The Church of the Spirit*:

"The present renaissance of mysticism is, in short, as it has repeatedly been in the past, a release from the Church of authority to the Church of the Spirit. Jesus came not to destroy but to fulfil—not to contend with the Church of authority, but to convert it into the Church of the Spirit."

Professor Selbie, of England, who has instinctively caught all this yearning in the hearts of men, expresses it even more forcefully still in his last series of lectures. Here are just a few of his burning words:

"The most fundamental doctrine of Protestant Christianity is the doctrine of the Holy Spirit. The comparative neglect into which this doctrine has fallen is, perhaps, the chief cause of our theological difficulties at this time. Christians profess to believe in the Holy Ghost, but they do not really realize that this means *trust* in the Spirit of God, to lead them into all truth, and take the things of Christ and reveal them unto us. A church or an individual under the guidance of the Holy Spirit has no need of



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any regulative priesthood or formularies of belief. Indeed, such things are an impertinence, for they serve only to quench the Spirit and limit the freedom of men to follow where He leads. The Church of the New Testament is a Spirit-filled and Spirit-guided community; and every individual, who with his heart truly seeks God, the same Spirit is given to guide and illumine life. The Church is always excommunicating the Holy Ghost."

Rev. E. Stanley Jones, D.D., whose little book on *The Christ of the Indian Road* captivated the world, and whose great evangel he has been proclaiming the wide world over with such almost unprecedented power, deeply feels the greatest need of the world today is a new baptism of Pentecostal power; for, as he so truly says, "Pentecost is normal Christianity." Here is the way he puts the vision of his soul:

"Our God-consciousness should be full and overflowing. A Hindu lawyer recognized this and said to me one day, 'What you Christians and the Church need today is a new Pentecost.' I knew what he meant—we need Christianity as a well of water within us springing up into everlasting life. Principal Jacks pleads that we get back to the lost radiance of the Christian life. Queer to hear a Hindu and a Unitarian both pleading for a new fulness of life akin to Pentecost! Even so, *Pentecost is normal Christianity*. But the Church is largely sub-normal and anemic. Because a few have gone up into fervor and have done queer things in the name of the great Sanifying and Sanctifying of the human spirit by the inflooding of the Spirit of the living Christ, there is no reason why all the rest of us should be frightened away into anemic Christianity. The Christ of the Indian Road is saying,

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‘Receive ye the Holy Ghost,’ as well as ‘Thy sins be forgiven thee.’ ”

Even H. G. Wells, “that brilliant Utopian” who has shown little or no interest in our organized Christianity, senses the coming of some kind of outpouring of the Spirit upon humanity as the one thing needful to rectify and rejuvenate the race. He says, in his *Outline of History*:

“In the great struggle of the world races for existence there may emerge a moral and intellectual revival, a religious revival, of a simplicity and scope to draw together men of alien races and diverse traditions, into one common and sustained way of living for the world’s service. . . . Religious emotion—stripped from corruption and freed from the last priestly entanglements—may presently blow through life again like a great wind, bursting the doors and flinging open the shutters of the individual soul.”

Once more. There has recently appeared in the *American Mercury*, a magazine that is always shocking and shattering the traditional of our every phase of existence, there has appeared these certainly remarkable words:

“Great expectations of a revival of religion in America are voiced with increasing frequency in the pulpits and in a section of the press. Speculations as to the precise shape that this movement will assume vary according to the temperaments of the prophets, but the discussion in the main are held well within the traditional bounds. Mr.

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Glenn Frank, President of the University of Wisconsin, a theologically-minded layman, sees a vast and sweeping popular movement which will compel the historian years hence to write that 'along about 1933 the Western World was caught in the sweep of an unprecedented spiritual awakening in which the best aspiration and the best knowledge of our time met and merged, a movement that must be set along side of the Renaissance, the Reformation and the Wesleyan revivals!' Dr. Frank Crane wrote, shortly before he died: 'All that is needed is for some magnetic prophet to arise, some man with the spiritual endowment of a Loyola, a Luther, or a Wesley. . . . Great popular movements need a figurehead, some personality around which it can drape its traditions, its mysticism and its theology. It needs some stupendous man who will embody the desires and longings of its devotees, and thereby slope mystically upward into infinity. . . . The forces which have shaped the American soul and thereby the American religion cannot fail to bring forth the longed-for leader at the appointed hour. He may be among us, indeed, already serving his period of probation.'

These great confessions, which have been so many and so varied, show us most clearly, as Plato so long ago said, "How prophetic is the human soul." When it comes to sensing the coming of the storms of the Spirit, it does it with wondrous insight and power. The soul cannot help but say, "Lo, here I prophesy." All these words voicing the inarticulate longing and seer vision of throngs without number, the wide world over, show us that we are in the spiritual birth throes of a new world. It is not merely a return to the Pentecost of the New Testament, but a

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greater and more universal Pentecost that is to come; for it is the future, not the past, that is to make Pentecost like Calvary and Plymouth Rock sublime. The best world is yet to be. It is a world where the Spirit holds sway in the hearts of men, when all things will come forth in their perfectness and glory, as they have from the eternity, purposed to so be. Nearer than breath and breathing seems this new outpouring of the Spirit of God upon the world. It will be the Pentecost of the Book of Acts vastly more fully realized.

*What is this Pentecostal power which seems to be such a universal soul quest of the world?*

Pentecost, as referred to in the Book of Acts, as all know, was just fifty days after the resurrection of Jesus. It came just at the time of the Jewish Feast of Tabernacles, which was the joy feast at the first ingatherings of the harvest. So the feast became a kind of parable or prophecy of Pentecost, the first fruit of God's spiritual harvesting of the world.

"Fifty" was to the Hebrew people a number of superlative sacredness. It was the number just following "seven times seven," and so the climax of their symbolic reckoning of events in the symphony of the world. In point of years, it was the time of the joyous Jubilee, the national hallelujah moment in the calendar of Jewish years. It was the great life-restoring moment of all Israel. At this time, all old debts were to be canceled. All lands given in trade, or for security, had to be restored. All persons enslaved for debt, or otherwise, were to be set free. It was a kind of wiping life's slate clean

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again, giving all people bound by debt or affliction the joy of a new life start once more. It was the moment of complete emancipation, and the restoration to perfect liberty to all the unfortunate and downtrodden. It was God's new day for His whole humanity.

Perhaps the "fifty day" period reached its height of spiritual significance in the Old Testament, in the fact that it was fifty days after the deliverance of the children of Israel, in their miraculous crossing of the Red Sea, that there was given the holy law to Moses on Sinai's summit. That was the high water mark in the stream of Israel's life, the highest mountain peak in the thought ranges of the Jewish world. At Sinai was given the "Ten Words," the spiritual sheet anchor of liberty for all mankind. Out of these Ten Words sprang a whole code of conduct, coming forth like Minerva from the head of Zeus, full born. What a divine glory must all this have been to Moses. No wonder his face shone with a light "that never shone on land or sea," and with a glory that is to "transfigure you and me."

With these laws of holiness came also the equally remarkable laws of health which, if people would keep, they would be forever free from the diseases of the nations round about, that wiped out, at plague moments, almost whole nations from the face of the earth.

Highest of all, Moses, in this seventh heaven of ecstasy, speaking face to face with God, must have come to feel that death, too, was to be forever doomed, if the people were but true to God. It must be so, for had not all Israel been given evidence this was the will of God. Had not the death angel passed over their homes in



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Egypt, leaving them unscathed, after they had entered into their Passover, into blood covenant with God; while, on the other hand, the death angel smote the first-born in every Egyptian household because Pharaoh "refused to let my people go." It must be so, for had Moses not seen, with his own eyes, the waters of the Red Sea divided miraculously by the hand of Almighty God, and the people allowed to "pass over dry shod, which the Egyptian host that followed essayed to do and were swallowed up in death forever." Into the wilderness from Sinai the great hosts of Israel then went. In their wandering in sand wastes, they began to murmur and soon became bitterly rebellious against Jehovah, longing for the flesh-pots of Egypt. Then came the fiery serpents through all the camp. The people, death stung, were dying in thousands all about, with no hope of deliverance. Then Moses, at the command of God, raised the serpent of brass upon the pole, that all through the camp might look upon and live. Life for death was in a look!

God, whose great codes and ceremonies were given to the people to make them realize His saving power from all sin; God, who, by His codes, showed in the keeping of the same there was ever perfect health, was the same God who clearly and most concretely was showing that He was ever willing and ready to be the death-deliverer of His people also. Thrice had Israel so recently seen this—when the death angel passed over their homes, while still in Egypt; in the deliverance at the Red Sea, and last and most wonderful of all, delivered from the sure death sting of the most deadly serpents of the wilderness. "I am the Lord that healeth thee," is to be



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widened out as a marvelous message of mercy, so that the soul can exulting sing, "Oh death, where is thy sting; oh grave, where is thy victory?"

The supreme moment in Moses' life of conviction that Jehovah was even our death-overcomer must have been just as he was about to go hence. He and his people, after their long forty years of wilderness wanderings, had at last come to the borders of "the land of promise." But Moses himself was not permitted to enter that land "flowing with milk and honey." He was, however, to have a most heavenly compensation. He was to go forth to God over the heavenly highway of the Spirit, over which Enoch, "the seventh from Adam," walked, when "God took him and he was not." After viewing the Holy Land from Nebo's summit, and breathing forth one of the sweetest benedictions of the ages upon his people, Moses goes forth, as Jewish tradition tells, not by the way of the grave, but by the way of deathless life.

"We stood far off and saw the angels lift  
His corps aloft, until they seemed a star  
That burned itself away within the sky."

The great leader of his people was lifted heavenward into the ineffable glory, by the immanent power of the Eternal Spirit.

When Jesus, a far greater than Moses, came, He had far more than a double portion even of God's Spirit, as our ever-present, everlasting and all-complete deliverance. Fifty days after His baptism of water and the Spirit, He goes forth on the mightiest ministry that ever blessed the earth, to tell by word and deed this mighty

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vision which must have been the never-dying passion of his heart. First He goes back to His old home haunts at Nazareth. As was the custom on the Sabbath day, He goes to the synagogue. He takes the tore, as was His custom, and began to read. He opened the book, whether incidentally or God-guided, or, as some say, to the collect of the day, and began to read, perhaps the most wonderful passage of Isaiah:

“ The Spirit of the Lord is upon me,  
Because he hath anointed me to preach good tidings to  
the poor.  
He hath sent me to proclaim release to the captives,  
And recovery of sight to the blind;  
To set at liberty them that are bruised;  
And to proclaim the acceptable (Jubilee) year of the  
Lord.”

Then He closed the book and sat down and said the most astounding thing in the world: “ All these things are this day fulfilled in your ears.” For in these prophetic words He saw, as clear as a beam of sunlight, His life program and every man’s life program that cometh into the world. He came to show that God was indeed the ever present and ever ready deliverer of humanity from every bondage of body and mind and heart, with which it has thru all the long ages been enslaved.

Thus He felt He came into the world to give mankind a new start. His message brought in a universal world Jubilee, when all the race lost in Adam it was to more than find again in Jesus. Jesus came to set men fully and forever free. This was the good news and glad tidings He came to bring. It was such a joy of the Lord

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as would fill all hearts to overflowing. It was to be the Jubilee Jubilanter of the world. This day all these things are fulfilled in your ears, for the sin-, disease- and death-conqueror of the world is here.

Eidersheim says this holy vision of Jesus at this moment at His home synagogue at Nazareth, "was the most unique and most prophetic of all the world. It presented in miniature, and by way of anticipation, Jesus' world mission, and His message that was to change all history."

All of Jesus' three years earth ministry was but the working out in the concrete of this holiest and highest vision that has ravished the human heart. He was to fill all men with His spirit to make them like Himself, sin-delivered, disease-free and death-conquerors. That was the program of the Son of man for our whole humanity. He was the world's only full deliverer. He was the world's Jubilee, its Pentecost as truly as God incarnate, Immanuel.

When Jesus had worked out His unparalleled life program, with Calvary and the resurrection as its climax, He still tarried with the disciples for forty days, telling them more fully of the glory of the kingdom of God He came to ever more fully reveal. He manifested Himself under many conditions and circumstances, so as to leave the believers without a shadow of a doubt that He was indeed death's overcomer, and not like the myriads which had gone before, death overcome. Then He went forth to the glory of the Father, attended by legions of angels. His "ascent into heaven" was a stepping heavenward along the transcendent highway of the

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Spirit over which Enoch and Moses and Elijah went forth; only with infinitely greater glory, for He did not merely escape death, He *vanquished* it.

Jesus' last words to His disciples, before His wondrous translation in His heavenly exit, were, "Tarry! Tarry at Jerusalem, the seat of your deepest sorrow—tarry there until ye shall be baptized with the baptism wherewith I am baptized with, and ye, too, shall receive the infilling of the Holy Ghost." When He, the Spirit of Truth, shall come upon you, ye shall be wondrous witnesses of Me and My mighty world purpose, both in Jerusalem and in Samaria—despised Samaria, and to the uttermost parts of the earth. Then baptized from above, ye, too, shall overcome all things. Ye shall be sin-conquerors, disease-overcomers and help men come off over death in transcendent triumph.

They tarried for ten days. Now it was "fifty days" after the resurrection. It was the first day of the fruits of the earth harvests. But it was far more, for it was to be the first-fruits of the Spirit to be poured out upon all flesh. The long prophetically promised Pentecostal outpouring of the Spirit had come. It was a perfect Jubilee of joy and power in the lives of the believers. Their hearts were filled with the fire of heaven. They spoke in new tongues, as the Spirit gave them utterance. They told, with the fiery eloquence of angels, the wonderful works of God. They were filled with such passionate love the one for the other that "mine" and "thine" were wiped out of their vocabulary. They had all things in common, no man saying aught he possessed was his own. They all put into the common larder according to

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their ability, and only drew out according to their actual needs. They felt they were truly one with God and one another, and with the love that Jesus so passionately prayed for in His long last prayer, before He laid down His life as the eternal sacrifice for the sins and salvation of the whole wide world. Above all, the law given by Moses, written "by the finger of God on tables of stone," was now indelibly written forever on the fleshly tablets of their hearts. The age-long prayer of God's people was answered: "Lord, write all these thy laws upon our hearts, we beseech thee."

There must have come flashing into their minds and hearts the most precious parallel of all Jewish history. It was the one that John the disciple afterwards used as the very key and core of his matchless Gospel, which Professor Phelps, of Yale, says is the "most heavenly masterpiece of literature in all the world." "As Moses lifted up the serpent in the wilderness that all the death-stung Israelites might be saved, so must the Son of man be lifted up in the transcendent glory of the Spirit that the whole death-doomed world might look unto Him by faith, and be with Christ eternal death-conquerors." In Him death, the "all swallower, is swallowed up in everlasting victory." This is the crowning glory of life that is to bring the full Pentecostal Jubilee joy to all believers. The Comforter has come with all His promised Pentecostal power to fill forever the hearts of true believers.

Aflame with this mighty message of power from on high, the disciples went everywhere proclaiming this wonderful Jubilee of our full deliverance, ever "with the healing signs following" as the invariable evidence.



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Multitudes were melted under the mighty vision; and seeing the healing miracles that were wrought, and were pricked in their hearts, crying out, "What must we do to be also saved." They had found the perfect liberty long promised and for which all the world longed and dreamed. It is the liberty of the Spirit revealed in Christ Jesus for the complete emancipation of the world.

"It is hard for the natural man to know these things of God. They are foolishness to him, neither can he know them, for they are only spiritually discerned." It is as Carlyle says: "How hard to paint to the natural eye what happens in the Holy of Holies of man's soul."

Only too soon, however, this first glow and glory which had flashed forth at Pentecost like the lightning was lost by the Church in its dark night that followed. The dreadful deadness of soul was deeply felt on all hands. In their grief, believers would say one to another, "Since the fathers have fallen asleep, all things are as they were from the beginning." But there has ever been, deep down in the heart of humanity, an undownable hunger for the "coming of the Pentecostal power, not flashing like the lightning, but abiding like the light," as Emerson put it. Men feel the world is built for a perpetual Pentecost—"That one accent of the Holy Ghost the heedless world has never lost." We know the time must come when the windows of heaven shall be opened and there shall be poured out upon all flesh such showers of divine grace that there is bound to be a new heaven and a new earth, where everywhere dwelleth righteousness.

It seems that hour of hours is at hand. All over the world, as never before, there is breaking thru the hard



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crust of things witnesses of the Spirit foretelling the dawning of this new day. The Quakers have always felt these movements of the Spirit on the hearts of men, and love to call them the "Openings" of heaven to the children of men. They are but the foregleams of the universal Jubilee and perpetual Pentecost which is ever at hand. Nearer than breath and breathing is this new day divine.

Nothing so touches mankind everywhere as these rifts into the "third heavens," these blessed heavenly visitations of the Spirit which bring changes of heart and changes of lives that are the most marvelous works of God in all the world.

Philip Cabot, of Harvard, most unexpectedly came into such a glimpse of this heavenly life, and told it in the *Atlantic* in an article entitled "Ye Must Be Born Again." Men everywhere read it more eagerly than all else in the magazine. An even more striking experience of much the same kind was recently published in the *American Magazine*, under the title of "Seven Minutes of Eternity." Most everybody that read the remarkable life-transforming experience felt they had indeed come in first-hand touch with life's most heavenly reality. Many have written they would give the world if they might pass along the same blessed highway of the soul's quest for God.

Two of the most remarkable "Openings" into this Pentecostal glory came under my own observation, which show the "outpouring of the Spirit" is truly not far from any one of us if we only believe that "In Christ" it is actually this day "fulfilled in your ears."

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I was speaking in a large country church about the Holy Spirit as the most gracious and most surely promised gift of heaven for all of us. An old man, the senior elder in the church and the saint of the whole community, seemingly never took his eyes off me during the entire discourse. When it was finished he came to me and said he had all his life longed for such a witnessing of the Spirit's presence in his own heart, as was so mightily and miraculously revealed at Pentecost. He asked if I would not pray with him for this gift of gifts for the human heart. We went to the basement of the church for this ministry of intercession. There was nothing there but a hole in the ground. We knelt together beside an old chair, the cane seat of which was gone, asking that God would give the gift of His wondrous promise, the Pentecostal presence of His Spirit. As I arose, I laid my hands on the good man's head, and said, "In the name of Jesus, my dear brother, receive the gift of the Holy Spirit." When he arose, he looked up into my face with such a quiet confidence of resignation to the will of God, and said: "I don't feel any different from what I always have, but I have accepted by faith God's promised Holy Spirit, to give me the witness of the same in my heart whenever He sees best." We parted. I went to the home where I was stopping, and he into his Sunday School class, which he had taught for forty years. As he was driving home past the place where I was being entertained, I went out to bid him a final good-bye. His face was fairly radiant with God. Then he pressed his hand to his heart and said with such exultant joy: "Oh, don't tell me anything about Pentecost in the olden days

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as told in the Bible. I have Pentecost bubbling over in my heart! " Pentecost is not only the one far-off divine event toward which all Christendom trends, but is nearer than breath and breathing. *It is potentially present with all its promised power in every heart.*

If you will but by faith accept God's promised Pentecostal presence, He will most surely give you the witness of the outpouring of His Spirit, that there will not be room in your small heart to contain the showers of abounding grace and joy.

The other incident shows most clearly that God is indeed no respecter of persons in the gift of the Holy Spirit. It is His desire that we, too, may enter with Paul into "The Third Heaven," and have visions and dreams, more glorious and filled with the divinest reality than did Swedenborg, whom Emerson says is "the prince of the seers." It all came about in this way:

I was speaking one evening in a church service on, doubtless, the greatest question a man can ever ask: "Have ye received the Holy Ghost." There was a young man in the audience who scarcely took his eyes off me during the entire service. As soon as the benediction was pronounced, he came to the platform where I was standing. Very abruptly he said, "I have not been in church before tonight for nearly ten years. I had lost all interest in things religious. But I would like to say now, if there is such a thing as a man being able to be baptized with the Holy Ghost, as you say, I would give anything in the world to be thus blessed."

I had never seen in any one before such an heart hunger for this truth of truths. As soon as he had

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finished opening up his heart so fully and frankly to me, I clasped his hand in mine and said: "My dear boy, as surely as you have expressed this deep yearning for God's Holy Spirit to come into your heart, you will have your desire gratified beyond your fondest dream."

We parted. Two weeks later I was speaking in the same place again. I noticed the same young man in the audience, only his face was so completely changed I scarcely recognized him. He again came to me at the close of the service. Looking into my eyes with such open frankness and joy he somewhat hesitatingly said: "Do you believe people in these days can be caught up into the third heaven, as Paul says he was?" I replied, "I don't know just what you mean." "Won't you come home with me tonight, and let me tell you all about it?" he at once replied.

We were all alone in the home that wonderful night hour. Here, in substance, is what he told me:

"I left the church two weeks ago tonight, after speaking with you, to go out on my run as brakeman on the Lake Shore. As the train was leaving the yards, I climbed up into the cab of the caboose and was sitting looking out at the stars as the train was rushing through the night. Suddenly one star looked so much brighter and more beautiful than all the rest. I laughed to myself and said, 'Oh, that must be the star my little wife and I love to gaze upon, as we wandered out as lovers in our strolls at night.'

"Then, as I was looking, I seemed to be suddenly lifted into another world. It was just like this one, only most heavenly beautiful. All about my feet were growing

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profusely more beautiful flowers than I have ever seen in all my life. Then my dear sister, who had passed away just two months before, appeared. She looked just as she did here, only indescribably angelic. She smiled as she drew near to me. Then, stooping down and picking one of the white flowers growing at our feet, she arose and handed it to me, saying, 'Brother, look at this.' Just as I was taking the beautiful flower from her, suddenly there began to come from the far away, an innumerable number of angels. They were flying toward us. The very rustle of their wings made most exquisite music. As they came closer to us the throng of angels seemed to part, as tho they were going to fly on either side of us. Then they burst into singing the most heavenly hallelujah music, that I am sure was never equaled on earth. Suddenly there was a holy hush. In another moment, out from the far away place from which the angel throng had come forth, there burst forth a most wondrous and beautiful light. Then angels round us and those from far away joined in the most heart-ravishing hallelujah songs. Soon, as tho from every angel, came with a mighty shout the words, 'Jesus—*Jesus!*—JESUS!!' Then followed such praise and glory, given by the innumerable angel host to the King of kings and Lord of lords, 'the one who was dead but ever liveth.' Of course, I was staggered when I saw and heard all this. I began to pinch myself to see if I were really awake, or only dreaming. But I found I was awake and seemed just my real self, as ever. I got down from my cab seat. I buried my face in my hands on the cab floor, and I said: 'Oh, my God, is it possible You would reveal such



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unspeakable glory to one who has been such a sinner as I have been all these years? ' I pled forgiveness, and then and there irrevocably gave myself to God to be used just as He could to tell this glorious good news to people everywhere."

What a rift was this into the world of ripened Reality! What glimpse "into the heavenly places of Christ Jesus! " The young man's life was then and there completely turned right about face. The whole old world was blotted out. A whole new world was opened up in the abiding and abounding life which is in Jesus. Surely "eternity is in our hearts," tho we know it not, to change us from the ways that are wrong into the life that is eternally right.

But when shall all these things universally be? In the words of Joan of Arc, as her pure soul went up amid the martyr flames to God: "How long, Oh Lord, how long, till this beautiful earth shall be redeemed for God? " *It shall be when death, the last race enemy, shall have been destroyed.* He, Christ, must reign till He hath put all things under His feet, and the last enemy to be destroyed is *death*. Then shall He deliver up the kingdom unto the Father, that God may be all and in all.

This last enemy is to be destroyed only by *faith*. This spirit of faith in Christ Jesus is the benediction of high heaven that is only open sesame to the spiritual world. The faith way into the deathless life is alone the deathless glory way to God. How Jesus rang out these great and wondrous words of heaven, "Have faith in God! " Led by the glorious faith gleam into the fullness of life prepared for us from the foundation of the world, which



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means that with Christ we will in "the throne room of the Infinite" sit down with Him, at the right hand of the Father in the kingdom of God.

Every ecstasy of the lover, like that told in the rapturous words of Abeland and Eloise; every soul opening to God, as has been experienced times without number at the "mourners' bench," the "mercy seat," or the "penitent form" of the Salvation Army are but the prophecies of the coming of the boundless love and everlasting joy of the larger Pentecost that is to be heaven's crowning gift for all. In Christ's full faith that in Him we are to overcome all things, that Pentecost is at hand, we will have the wondrous witness of it in our own souls.

Victor Hugo said, "Greater by far than the greatest armies is an idea when the time is ripe for it to arrive." The time is dead ripe for the arrival of the greatest idea of the world. It is the idea on which God has built His world. It is the idea that faith conquers all things; *and that by faith alone the last enemy, death, is to be destroyed.* "This day, all these things are fulfilled in our ears," if we only believe that the life of God in the Son of man is the life of God for all who will thus believe. Our lives will then open into their divine beauty with all the divine beauty of the Son of God.

Only believe all this and thou shalt see a more wondrous conquest of death than Mary and Martha did at the tomb-side of their brother Lazarus. Jesus' words to the world are ever, not "if you shall see you will believe," but "*if thou believest, thou shalt see.*" "I am the resurrection and the life," I am the world's death-deliverer. Leave the miracle with Him, and thou shalt

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behold a great and more wondrous glory than even the glory of the resurrection,—for His Spirit within us is not only the resurrection and the life, but the resurrected life that He has bought and brought for all full believers.

Stonewall Jackson, when he heard of the firing of Fort Sumpter, said to his class he was teaching in the military institute in Virginia, “Gentlemen, the time has come when we are to put into practice the theoretical knowledge of military tactics we have been studying during the years you have been here.” Out they went together to service, or sacrifice their lives for their great ideal. The time for us to put this crowning universal Christ faith into practice, and proclaim to the ends of the earth fully and fearlessly, is at hand. We will find on every hand the promised signs following, and greater works than Jesus ever did in His earth year—if ye only believe. It means a new order of “the holy orders.” It means a new world, changed from its Paradise lost to more than the first Paradise restored.

After Jesus read the great passage in Isaiah in His home synagogue, He sat down after His wondrous words and said: “Today all these things are fulfilled in your ears.” One would have thought that all who heard these gracious words would have been filled with unbounded joy and unspeakable gratitude that the longed-for Messiah had indeed at last appeared, the world Comforter had really come, bringing the promised Pentecostal blessing—the heavenly proclamation of emancipation to fully free the whole wide world. But, on the other hand, the

effect was just the opposite. Here are the heart-breaking words showing the "saddest tale of spiritual blindness of all history," and one of the greatest travesties and tragedies of the world:

"But they were all filled with wrath in the synagogue as they heard these things; and they rose up and cast him out of the city, and led him to the brow of the hill whereon their city was built, that they might cast him down headlong. But he, passing thru their midst, escaped out of their hands."

Then He went forth, single-handed and alone, to tell the greatest news that ever came from heaven to men, to bless, liberate and redeem a world. In the eloquence of His deathless deeds, He showed that the sinless, sickless, deathless life was God's glory-goal for all the world, and that faith that all these things are this day fulfilled in your ears will sweep in this blessed millennium.

The clocks of time have already struck the holy hour of this new day. God is calling all men to put this full Christ faith to test, for it will sweep the whole world with a Pentecostal power and fire. As Bruce says, the "miracle of the resurrection will be far more than fulfilled," for death and hell and the grave will have been wiped out forever in this full-orbed faith of the Son of God. Fear not what the ecclesiastical synagogues of Christendom may do or say, you have the life of God *within* you, and ever "greater is he that is in you than he that is in the world." Fear not, little flock, it is the Father's good pleasure to give you this kingdom of a ransomed humanity.

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On the tombstone of a brilliant college president, who died in the very prime of his years, are chiseled these words: "Tho the workman fall, still the work goes on."

No matter how many, catching but a glimpse of this full all-glorious faith of Jesus, may fall on the firing line of the world's universal conflict with the powers of darkness, still others will come forth with a fuller faith and fill up the ranks, till the mighty war of the ages is over and Jesus, the generalissimo of the armies of heaven, will realize the travail of His soul and be satisfied. Then there shall be the universal and unconditional surrender to the will of God. Then peace and power shall reign in men's hearts everywhere. Then will we be brothers all in the household of faith, and comrades and companions all in the kingdom of God. For it is the deliberate, undownable determination of "the captain of our great salvation" that the race enemies of sin, sickness and death, and their ever-present concomitants of fear and life failure, "*shall not pass.*" For when "He overcame the sharpness of death, the last race enemy, He opened up the kingdom of complete and everlasting deliverance for all believers." He who loved us and gave Himself for us, makes us joint conquerors with Himself over all things, even death and the grave, as truly as He is the complete substitute and sacrifice for the sins of the whole wide world.

Armed *cap a pie* with such a full faith of Jesus, one goes forth confidently, conquering every enemy of the world, the flesh and the devil that besets "Mansoul." Then *shall* be brought to pass the miracle of the ages, "Death shall be forever swallowed up in victory."

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So it is seen that it is not through our emotions, but through our understanding that the larger and fuller Pentecost that is awaiting us is to burst upon the world. It is understanding what the will of the Lord is as revealed in the mind that is in Christ Jesus, who is the full and everlasting liberator of our sin-, disease- and death-enthralled race; giving us the harm-proof, care-free, Christ-crowned life prepared for all who thus believe, from the foundation of the world. This is God's full, free gift of eternal life in Christ Jesus; for "the Christian's life motto everywhere is Victory."

In the Jewish Passover feast on the day of Atonement, the High Priest put two pieces of scarlet cloth upon the horns of the scapegoat which was sent into the wilderness, significant of bearing of the people's sins away for ever. These "tongues," as they were called, represented the double tongues within us of "man and demons," from which, above all else, was sought full deliverance.

On Pentecost, the joy day of the coming of our full emancipation from all that holds humanity in bitter bondage, there came "the tongues of fire which sat upon the heads of each of them." The Pentecostal fire that fell from heaven made all who were baptized with it aflame with God. They were the long longed-for "*tongues of men and angels*," which is ever to be heaven's joy gift to all believers. In Christ's full faith of our complete deliverance in the power of the Eternal Spirit, our tongues cannot help but be tipped with the very eloquence of the Oracles of God.

When we then speak we know "It is not I that speaketh, but the Spirit of the Father within me." Men can-



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not resist the Spirit's burning, persuasive words. Those who hear the glorious message will irresistibly cry out, "What must I do to be so saved?" Under the mighty convicting, redeeming power of the Spirit, the vilest sinners are changed to the rarest saints. Such a promised baptism of power from on high will send all who receive it as flaming evangelists of the good news and glad tidings of the Pentecostal outpouring to the ends of the earth. All kindreds and tribes and peoples under its mighty spell will realize the greatest hour in the history of the human soul has come. It is a blooming again upon the earth of "the tree of life bearing all manner of fruit, whose leaves are for the healing of the nations;" and whose fruit is the "bread of heaven for our immortality." It is the coming of God's long-promised perfect and perpetual Jubilee, rectifying all the wrong of humanity, and filling with heaven's fullness of joy the hearts of all true believers. Then shall we know, in deed and in truth, that "Pentecost is normal Christianity."

This is the faith of our Lord and Saviour Jesus Christ that wipes death, as sin and disease—wipes it forever off the map of our world.

*Ours is the faith for this great fruition. Thine, Oh Lord, is the power and the glory and the miracle!*

"Whatsoever He bids you—do it!  
Though you may not understand;  
Yield to Him complete obedience,  
Then you'll see His mighty hand.  
'Fill the water-pots with water,'  
Fill them to the very brim.  
He will honor all your trusting—  
Leave the miracle to Him!



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“ Bind your Isaac to the Altar,  
Bind him there with many a cord;  
Oh, my brother, do not falter,  
Can't you fully trust your Lord?  
He it is who watches o'er you,  
Though your faith may oft be dim;  
He will bring new life to Isaac—  
Leave the miracle with Him!

“ See them march around the city,  
Scarce a sound from day to day;  
Scoffers from the walls deride them—  
' Jericho can stand such play! '  
But the Lord's time cometh swiftly,  
Then they shout out with a vim,  
Look, the walls are tottering, falling—  
Leave the miracle with Him!

“ Face to face with hosts of Midian,  
Gideon's men are sifted out;  
Forth they go, those chosen heroes,  
With no sword, the foe to route;  
Do you wonder if the victory  
Can be gained by band so slim?  
See! Jehovah's sword is gleaming—  
Leave the miracle to Him!

“ Oh, ye Christians, learn the lesson!  
Are you struggling all the way?  
Cease your trying, change to trusting,  
Then you'll triumph every day!  
' Whatso'er He bids you—do it! '  
Fill the water-pots to brim,  
But remember, 'tis His battle—  
Leave the miracle with Him!

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- “ Watch that scene on plains of Dura,  
See that Hebrew martyr band  
Firmly standing for Jehovah,  
Trusting in His hidden hand.  
‘ He is mighty to deliver ’  
From the power of death so grim;  
Fiery furnace cannot harm them—  
Leave the miracle with Him!
- “ Christian worker, looking forward  
To the ripened harvest field,  
Does the task seem great before you?  
Think how rich will be God’s yield!  
Bravely enter with your Master,  
Tho the prospect may seem dim;  
*Preach the whole Word!—Do not falter!*  
*Leave the Pentecostal miracle to Him! ”*

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Riale, Frank N.	234.
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